

THE ECLECTIC REVIEW,

FOR SEPTEMBER, 1833.

Art. I. *Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar* ; performed in H. M. Ships *Leven* and *Barra-couta*, under the Direction of Captain W. F. W. Owen, R. N. By Command of the Lords Commissioners of the Admiralty. In two Volumes. 8vo. pp. xv. 854. London, 1833.

WE can conceive of no description of active service more trying to both the physical and the moral constitution, than that of surveying the pestilential coast of a barbarous country. In exploring the interior of an unknown land, the traveller is stimulated by curiosity as well as by the spirit of enterprise: the strangeness and novelty of the scene, the succession of objects, the hope of lighting upon some interesting discovery, and the credit to be gained by success, all concur to keep up a salutary excitement. But, in the slow and minute process of a scientific survey, there is, under the most favourable circumstances, little to interest the imagination, or to counteract the depressing effects of constant fatigue, and of perpetual exposure to ignoble hazards, the conflict with danger being unattended by either the romance of adventure or the honour of victory. When to these circumstances are added, the relaxing influence of a tropical climate, the deleterious effects of an atmosphere loaded with miasmata, and the melancholy diminution of friends and comrades, which the sickly survivors are doomed to witness,—and all this protracted through months or even years,—we have depicted a situation demanding far more courage and energy than are required to storm a fortress, or to charge to the cannon's mouth.

The eastern coast of Southern Africa, which Captain Owen was in the first instance commissioned to survey, is one of the most insalubrious regions to Europeans in the world,—the coast of Guinea not more so. Little was known respecting it, the Portu-

guese, who lay claim to the coast from Cape Corrientes to Cape Delgado, having jealously excluded all other Europeans, and withheld all information respecting it. Mr. Salt, who visited Mozambique in 1809, had, indeed, communicated some information respecting that settlement; and the Editor of the *Modern Traveller* had availed himself of the statistical sketch of the captaincy of the Sena, by Signor Terão, translated by Captain Owen from the Portuguese, of which use is made in various parts of the present narrative*. We regret that it is not given entire. Although a dry and somewhat meagre account, it is interesting, both as being the only description we have of a country scarcely known to geography, and from the circumstances connected with the authorship. The memoir was drawn up by Signor Terão, at Sofala, while Governor of the *Rios de Sena*, with the intention of its being published at Lisbon; but in 1810, this intelligent young governor was stabbed by one of his own officers, and in consequence of his assassination, the manuscript remained untouched until Captain Owen arrived there, and obtained possession of it; nor would it, otherwise, in all probability, have ever seen the light. The picture which it draws of the colonial system of Portugal, civil and ecclesiastical, is, indeed, such as it might well be deemed prudent to conceal. 'No wonder,' it has been remarked, 'that, under its withering influence, all the once splendid establishments reared by the lords of India and Guinea on the three coasts of Africa and the shores of the Indian Ocean, should exhibit the mere wreck and shadow of their former greatness.'

With regard to the Caffer countries lying between the Cape Colony and Delagoa Bay, the travels of Mr. Burchell in the Bechuana country†, and the valuable information contained in Mr. Thompson's Travels‡, had left not much to be supplied. Still, it was with no small interest that we anticipated the publication of Captain Owen's survey, which has been so long delayed by circumstances *not fully* explained in the advertisement to the present volume. Whatever were the causes which prevented Captain Owen from fulfilling his wishes in the first instance, the delay is unfortunate, since it has deprived part of the narrative of novelty, and rendered much of the information obsolete. Under such circumstances, it is the more to be regretted that the materials should not have been committed to the hands of a competent editor. We do not know who Mr. Heaton Bowstead Robinson may be, to whom the bringing out of these volumes has been

* *Mod. Traveller*, vol. xxii. pp. 320—322.

† See *Eclect. Rev.* 2d Ser. Vol. xvii. and xxi.

‡ See *Ib.* Vol. xxviii. p. 129.

entrusted ; but, most assuredly, the manner in which they are edited does small credit to his accuracy or general information. The typographical blunders in the geographical names are such as any good gazetteer would have enabled him to avoid ; and the vague, imperfect, and sometimes discrepant notes of the journals, might have been corrected by information easily accessible. To give a specimen or two of the strange carelessness with which the volumes are printed, the Zwartkops river is mis-printed repeatedly, Twarlkops. Signor Terão (as the name is properly written in the narrative) becomes Signor Ferão in the appendix. The River Manice is mentioned repeatedly, (Vol. I. p. 141,) without any intimation that it is the same river as 'the Mannees or King George river' previously referred to (p. 75). The word printed 'Sowhylese' (Vol. I. p. 385) is, we presume, put for Somaulese. It might have been expected from an Editor, that he should have attempted a summary of the geographical information scattered through the loose notes of a seaman's journal, or to be deduced from the various reports, as compared with our previous knowledge. Nothing of the kind, however, is here presented to us ; and a letter from Captain Owen himself to Mr. Thompson, which appeared six years ago, in the first volume of the latter gentleman's Travels, contains more distinct information with regard to the origin and course of the rivers which fall into Delagoa Bay, than is to be extracted from the present work ! Captain Owen has either been badly advised or not fairly dealt by. Individuals might readily have been found within the circle of his acquaintance, who would have been able to do justice to the task, and to produce a work of permanent interest. As it is, these volumes are of too slight a construction to survive the ephemeral productions of the day.

Disappointed as we are in the scientific character of the work, we have found it sufficiently entertaining, and can therefore honestly recommend it to general readers as affording abundant information of a kind far more amusing than scientific details. We shall proceed to give an abstract of the Narrative.

In January 1822, H. M. ship *Leven*, Capt. Owen, together with a new ten-gun brig, named the *Barracouta*, Capt. Cutfield, sailed from Woolwich on the commission to which Capt. Owen had been appointed by the Lords Commissioners of the Admiralty. They touched at Lisbon, for the purpose of obtaining from the Portuguese Government letters to its colonial authorities on the coast of Africa ; and on the 8th of March, came to anchor in the Funchal road. From Madeira, they proceeded to the Canaries, and thence to the Cape de Verd islands, where the scientific party attached to the expedition landed on the islands of St. Vincent and St. Nicholas, to make their astronomical and

botanical observations. At Porto Grande, the port of the former island, a few houses at the head of the bay bear the name of a town; but 'they could find only one miserable Portuguese, the 'rest being all negroes': the whole population did not exceed a hundred. These islands are of volcanic formation. That of S. Antonio is the summit of an immense mountain, rising 8000 feet above the sea; 'and as the mean height of the island may be 'taken at 1500 feet, the base may be three or four miles deep.' No soundings could be got with 60 fathoms of cable within the bay. On the 6th of April, the ships sailed for Brazil, and on the 26th, made the rocky island of Trinidad, alias Ascension Island; for it was satisfactorily ascertained, that the two names denote the same island, and that Peyrouse's longitude is nearly 45 miles in error. The Ninepin rock on the west side of this island, appears to be a basaltic column 800 feet in height, and is remarkable from its inclination, which makes it look, from certain points, as if about to fall. On the 30th, they made Cape Frio, and the next day, arrived at Rio Janeiro, where they remained six weeks. Having completed all the objects of their stay, they again set sail on the 9th of June; and on the 7th of July, made land near the Cape of Good Hope, which, though not included in Captain Owen's orders, the *Barracouta* proceeded to survey. The insecurity of Table Bay as a port, has long been felt as a serious disadvantage to Cape Town. Yet, we are told, the evil might be almost entirely remedied by throwing out a pier, building another light-house, and placing the navigation under proper regulations. 'Of the numerous wrecks which occurred in Table Bay and its vicinity during the term of our voyage,' says Capt. Owen, 'there was not one, at least where we had the means of 'inquiring, which could not be traced either to extreme ignorance, 'negligence, or *design*.' It is astonishing that the importance of the requisite improvements both to the Colony itself and to British commerce, should not have led to their adoption by Government long since. Some valuable instructions for entering Table Bay by night, drawn up by Capt. Owen, are given in the Appendix to Mr Thompson's Travels.

The Cape Colony is now considered as extending along the coast from the mouth of Olifant river on the N. W. to the Keiskamma on the east; a distance of nearly 400 leagues. The Dutch colony extended no further eastward than the Camtoos river, which falls into the bay of St. Francis or Content bay, to the west of Cape Recife. Algoa Bay is the name applied to the tract of coast between Cape Recife and Cape Padrao. All the country to the eastward and northward of the Camtoos River, was formerly inhabited by the Caffers, who, by the encroachments of the Dutch colonists, were driven back, first beyond the Zwart-

kops*, and at length to the Great Fish River. This latter was the limit of the colonial territory when Mr. Barrow published his *Travels in South Africa*. Since then, the country beyond that river as far as the Keiskamma, has been ceded to Great Britain by the native chiefs, who, by this cession, were acknowledged to have been previously the exclusive sovereigns. From the Keiskamma northward to Delagoa Bay, the coast is still in possession of the native tribes absurdly called Caffers, the Arabic word for pagans. Of this part of the coast, the following description is given.

‘The sea-boundary of this country is one of the most varied and interesting that can possibly be imagined, presenting every diversity that rich hills and fertile meadows can produce. It is divided from the interior by a range of mountains of considerable elevation, some of the highest being nearly 6000 feet above the sea. One objection must, however, be remarked respecting this coast, which is, its total want of harbours; but, to compensate for this deficiency, it has an abundance of rivers, many of which might, at trifling expense, be made to receive vessels of considerable burden. Amongst them may be mentioned the River Kye-or St. John’s, which has one of the most extraordinary and picturesque entrances in the world; forming, by its abrupt and perpendicular heights, a natural lock, wanting only a flood-gate to make it a perfect wet dock.’ Vol. I., p. 70.

At the time of the expedition, the whole of ‘the beautiful country,’ from the River St. John to Inhamban, was being devastated by the merciless and destructive conquests of the savage Zoola chieftain so notorious under the name of Chaka†. We must transcribe the appropriate comment upon the condition of society presented by a country hitherto unvitiated by intercourse with civilized man.

‘The state of these countries, which have scarcely had any intercourse with civilized nations, is a direct proof in refutation of the theories of poets and philosophers, who represent the ignorance of the savage as virtuous simplicity, his miserable poverty as frugality and temperance, and his stupid indolence as a laudable contempt for wealth. How different are the facts! We ever found uncultivated man a composition of cunning, treachery, drunkenness, and gluttony.’—Vol. I., p. 71.

Captain Owen’s instructions were, to commence his survey at the mouth of the Keiskamma, and continue it as far as Delagoa Bay, and then to make a complete and accurate survey of the shores of the bay itself. Leaving the *Barracouta* to accomplish

* This river flows past Uitenhage, and falls into Algoa Bay. What is meant by the Sladen river, in the present work, we cannot divine.

† See Thompson’s *Travels*. Vol. II., App. 5.

the former service, the *Leven* sailed for Delagoa Bay, and, on the 27th of Sept., anchored in English River, before the Portuguese factory. The garrison found there, consisted of a major commandant, a captain, a lieutenant, an adjutant, a secretary, a priest, a surgeon, and about fifty soldiers, some of them Europeans expatriated for their crimes, and the rest negroes! The late commandant, Señor Oliva, had, a few weeks before, 'fallen on his sword, like a true Roman, on finding the golden dreams which he had cherished before his arrival, not likely to be ever realized'! Two English whalers were in the river, the masters of which reported the place very unhealthy. To this warning the expedition party, deceived by appearances, gave little credit; but they were too soon to learn 'the dreadful truth.'

The inlet which has received the name of English River, is the common estuary of three rivers, the Temby flowing from S. S. W., the Dundas from due west, and the Mattol from the north-west. Only one of the three has fresh water in the dry season. This is Dundas river, which was explored for nine miles, till its breadth was reduced to 240 feet, and the depth to ten feet. It abounds, like the others, with hippopotami, who seemed to form 'a solid phalanx.'

'As we approached, they commenced snorting and opening their terrific jaws in the most frightful and menacing manner. The Croker happening to graze a monster in a shallow part of the river, he immediately made a furious plunge, and lifted the boat with seven people half out of the water, so that the keel actually cracked; but the poor hippopotamus was so dreadfully alarmed, that he escaped with all speed before any one had time to strike him. When near the navigable summit of the river, another of these unwieldy brutes rushed from the marshy margin of reeds on the bank, and galloped towards the boat open-mouthed and bellowing most hideously. Had this been our first rencontre, it might have been alarming; but we had learned that the slightest flash of fire would turn them when in the most infuriated state. The Captain and Mr. Durnford fired together, the former with an elephant-gun and pewter bullet, when he was not more than twelve yards from the boat: but his thick hide repelled the ball, and it had only the effect of turning him back amongst the high reeds whence he had issued. Some of our party landed in pursuit, when Mr. Tudor came upon him again; but his retreat was so thick and high, that they could nowhere see five yards around, and were only able to move in the alleys made by the beasts, so that his escape from such inexperienced hunters was not difficult.

'The Captain made a night excursion, to try to kill some hippopotami, but their senses were by far too acute to admit of a near approach; and it being very dark, the numerous pitfalls that the natives prepare for catching these animals, rendered the excursion extremely hazardous, as even by day many of our people had found themselves suddenly entrapped, whilst in pursuit of their game. The sensation was described as anything but pleasant, when walking

thoughtlessly along, to be suddenly precipitated some ten or a dozen feet into the bowels of the earth, with the not distant prospect of finding a companion upon your descent in the form of an hippopotamus; such a meeting would certainly have been far from satisfactory to either of the parties.

‘We saw numerous herds of large deer, with tracks of elephants and other, but unknown, animals. Our time and duties did not, however, allow us an opportunity of pursuing the enquiry by following their footsteps.

‘The whole country seen in this excursion was most richly endowed with Nature's gifts. It possessed an immense depth of fertile soil, but not a stone was anywhere seen, excepting at the mouth of English River, where, on the beach, some agates and other pebbles were found, and where the ruddy cliffs, formed from a mixture of sand and clay, become occasionally indurated by exposure to the sun; when immense blocks fall, and lie immoveably like small rocks at their bases—records of time—the tombstones of ages. Nothing, perhaps, calls more forcibly to the mind the unseen, the silent workings of Nature, than these parted fragments over a wild and unfrequented waste; all the animal creation near them must have been in consternation at the moment of their fall—when the lonely solitude must have rung with thundering echoes—the beasts and birds must have burst forth in terrific chorus, and the surrounding hills have trembled with the shock! It is but seldom that these events take place, perhaps not more than twice in a century, some of the enormous fragments bearing strongly the marks of time.’ Vol. I. pp. 266—269.

The natives have also an ingenious mode of taking the river-horses by means of a trap, set in the particular openings through which they are continually passing to and from the water.

‘This is formed by a young tree about twenty feet high, placed perpendicular with the side of the passage: at the top is a weighty bough, in the end of which is fixed the iron head of an *assagaye*, or spear; this is attached to the young tree by means of some climbing plant to answer the purpose of a cord, and, after being turned two or three times round, (just enough to support it,) is brought down to the ground, and carried horizontally across the animal's path. As he never lifts his feet from the earth, he breaks the cord, and the bough, falling like a portcullis, drives the spear into his back: from this wound he bleeds profusely, and rushes with pain and fury to the water, where he shortly dies; his death sometimes hastened by the iron being poisoned. The body soon floats, when the natives, who are constantly on the look-out, tow it ashore; valuing the teeth for barter, and the flesh, of which they are particularly fond, for food.’—Vol. I., pp. 132, 3.

Sometimes, the natives venture in a body to attack these formidable animals with their spears. The method is, to waylay one of them, and hamstring him; but this mode of attack, so replete with danger, is adopted only when there is the greatest demand for the flesh or for the teeth, which have only of late been in request. Until the example of purchasing them was set

by the English, the Portuguese seldom purchased any other ivory than that of the elephant.

English River opens into the Bay on its western shore. Three or four leagues to the north of this estuary is a long island called Shefeen, between which and the coast of the bay, the Manice (named also King George river) discharges its waters. This was ascended for fifty miles, and was found to flow from nearly due north, nearly parallel to the shore, from which, in this part of its course, it is not more than three or four miles distant at any point. The water was fresh close to its mouth, the current running at about two miles and a half an hour. At its entrance, several islets have been formed by its deposits, which, as well as the banks of the river, are swampy and covered with mangroves. The exploring party 'found numerous sand-hills thrown up by the sea against the stream of the river, by which, as in many such cases, the current was turned almost parallel to the beach for more than twenty miles.' After passing these sand-hills, they came upon a more cultivated territory, thickly peopled, the soil appearing generally rich, and producing abundance of rice, in which the natives carry on a lucrative trade with the people of Temby. The source of this river is about 20° S., its direction being nearly due N. from its mouth.

At the south-western corner of the great bay, another large and navigable river empties itself; called in the chart, the Mapoota. This is the native pronunciation of the Arabic *mafoota*, the name given to a plant which is 'much cultivated in all Eastern Africa,' and which, being here found wild, probably gives its name to the territory and its river. The Portuguese call it *axaite*. The oil expressed from it is deemed 'equal to that of olives, obtaining as high a price in the Indian market.' The plant is 'as tall and rank as hemp, and is extremely productive, having numerous pods throughout the stems.' The corolla is not much unlike the fox-glove, but smaller*. The Mapoota, 'or Oil Country,' is described as bounded by this river on the west, 'which separates it from Panegola, forming a part of Temby, the dominion of King Kapell, which extends entirely to English and Dundas Rivers on the north.' 'On

* To this vague description is added the very scientific piece of information, that it is '*the didynamia gymnospermia*.' From the mention of 'pods,' it would seem not even to belong to that order, but probably classes under *didynamia angiospermia*, and is, apparently, a species of *Sesamum*. The most curious vegetable production found on these shores, is a gigantic euphorbium or spurge, growing in every direction to a height of 30 feet on the precipices of Cape Reuben. 'Whenever the flowers or leaves were broken, a milky liquid flowed from the fracture in streams.'

'the north of English River,' it is added, 'is the country of Mafoomo, in which is situated the Portuguese factory. The tract immediately northward of Mafoomo, is called Mabota, as far as the banks of the river King George or Mannees (Manice); while on the west is Mattoll, the southern boundary of which may be considered the Dundas river.' (Vol. I. p. 75.)

This vague information amounts to very little, and that little is of a very questionable kind. We have not the slightest doubt that Mabota and Mapoota are the same word. Temby, which signifies water in the Kissi dialect of Western Africa, may probably have the same signification in this part, and, if so, denotes any river. Mattoll, we cannot help suspecting to be the same word, differently pronounced, as Natal, the designation given to the line of coast south of Delagoa Bay. It is probably a descriptive, rather than a specific appellation. In fact, it is absurd to expect to find geographical names of territories among a barbarous people. In all uncivilised countries, the rivers are called water; or, if any distinguishing epithet be added, to denote a particular stream, it is black water, or great water, or fish water. The land usually receives its name either from its productions, as oil country, gold country, &c., from its surface, as mountainous, marshy, black, white, &c., or from its native inhabitants or chieftain. If voyagers and travellers had been as careful in endeavouring to ascertain the real force of the words used by the natives, which they have mistaken for geographical names, as they have been ingenious in laying down imaginary kingdoms and territories upon the strength of them, we should much sooner have arrived at accurate notions of the nature both of country and people. It is a singular fact, that there is scarcely an appellation applied to any extensive tract of country, that does not betray ignorance on the part of those who first invented it, or involve some geographical blunder.

'In the countries inhabited by the Diligo people,' we are told, 'the same language is spoken, from Mapoota to Inhamban.' Diligo is, we presume, the same word that is written Delagoa, and which is apparently borrowed from the Portuguese. With regard to the language, it has been sufficiently ascertained, that all the dialects of Southern Africa, those of the Damaras of the western coast, of the Bechuana tribes of the interior, and of the Caffers of Natal, Delagoa Bay, and Mozambique, are all mere variations of a common language. That the different tribes have sprung from a common stock, their customs and mode of life sufficiently testify. The two principal nations of the region which has received the name of Caffraria, are, the Koosas, or, as they call themselves, Amakosa, and the Tembas, Tambookies, or Amatymba, in whose name we have apparently the same word as is applied to the southern branch of English river and the adjacent

territory. The language of Delagoa Bay is nearly the same as is spoken on the eastern coast as far as the Bazaneto Islands. The natives and the other Caffers understand each other with little trouble. The Zoolas or Vatwahs, who, under their savage chieftain Chaka, have possessed themselves of the country south of the Mapoota as far as Port Natal, speak a distinct dialect, but are evidently of Caffer lineage, resembling more nearly the southern Caffers; and they communicate readily with those of Delagoa Bay. The people of Mapoota are represented by Capt. Owen as speaking a mixed dialect between the language of the Caffers and that spoken about English River.

The Mapoota River is stated in Capt. Owen's letter to Mr. Thompson, above referred to, to take its rise in about lat. 27° s., long. 31° E., in a range of hills in the country of the Vatwahs or Zoolas. Mr. Brownlee, the Missionary, mentions a river Amazizi in this direction, which Mr. Thompson supposes to be either the Mapoota itself, or one of its principal branches, 'flowing through elevated plains similar to those near the sources of the river 'Kei.'* The great range of mountains, known in the Cape Colony under the names of Nieuwveld-bergen, Sneuw-bergen, Rhinoster-bergen, Zuure-bergen, and Storm-bergen, is continued through what is called the Mambookie country, and that of the Caffer tribes beyond, as far as the vicinity of Delagoa Bay; and it seems probable that this ridge, as it extends to the north-east, maintains an elevation equal, if not superior to that of the Sneuw-berg, as the chief sources of the Gariep are now ascertained to rise in the Mambookie mountains, besides many considerable rivers flowing into the Indian Ocean. From the shortness of the course of Dundas River, the hills which form the first steps or outworks of these mountains, would appear to approach, under the parallel of 26° s. within about twenty miles of the coast. The Mapoota, however, which is stated in Mr. Thompson's map to be navigable 40 miles from its mouth, would seem to have a much more elevated source than the other waters of Delagoa Bay; and we find its rise carried much further back than Capt. Owen's authority places it; viz. in the Mantatee country, behind that of the Zoolas, in lat. 28° s., long. 31° E. If this be correct, its sources will approach to those of some of the head waters of the Gariep; and we shall have a repetition of the not unusual phenomenon of streams descending from an elevated table-land in opposite directions to the ocean. We may, in that case, look for the highest land of this region of Africa under the parallel of $28^{\circ} 30'$ s., and between the meridians of 29° and 30° E. This seems confirmed by the following statement.

* Thompson's Travels, Vol. I. p. 372.

‘A ridge of mountains takes its rise in about 29° south, at a point of the coast which we named Point Durnford; (after the young officer who was appointed to delineate it;) and, striking directly to the westward, it increases in height and magnitude as it advances into the interior. It then appears to run nearly parallel with the coast to the southward, even to the confines of our colony. The mountains forming this ridge are from three to six thousand feet high, and separate that most beautiful and fertile tract usually known by the name of Natal from the surrounding countries.

‘Through these mountains, there is said to be but one pass used by the natives going to the northward; and by that pass the Zoolos have poured upon the people on the other side, and depopulated, laid waste, or entirely subjugated them, even as far as Inhamban.’

Vol. I. pp. 164, 5.

To the west of Delagoa Bay, the ground seems to rise rapidly. On examining English River, as far up as where the Temby and Mattoll discharge themselves into it, about five miles from the fort, they ‘found the shores rise gradually from an extensive ‘muddy flat to a high boundary covered with large bushes, and, ‘in some parts, a full-grown tree towering above them.’ The muddy flat was covered with mangroves, even far below high-water mark. On ascending the Mattoll, the mangroves were soon succeeded by forest-trees, and the swamps and stagnant pools by extensive meadows. About eight miles above its junction with English River, its breadth was diminished from 960 feet to less than 80; and its breadth from 16 to 8 feet. According to the statement of a native, it has its rise at a very short distance above this spot, in an extensive salt-water marsh. The Temby has a broader and deeper entrance than that of the Mattol. It is ‘skirted, on both sides, by mangrove-trees and putrid swamps, ‘excepting when a green meadow now and then intervenes, and ‘affords some slight relief to a country rendered more dreary and ‘disagreeable by a consideration of its deadly climate.’ The exploring party proceeded up this river to a place where its channel ‘branches off into two inconsiderable streams.’

‘They proceeded up the left or southern branch, which was about 80 feet broad; but had not advanced far, when they were stopped by a barrier of trees that had fallen from the lofty banks on either side, and rendered the further passage of the boats impossible. This completed the survey of the River Temby or Mahong, of which, although not more than 46 miles in extent, including its sinuosities, a knowledge is desirable on account of the facility which it affords for a commercial intercourse with the inhabitants of the interior. It is true, that only vessels drawing under 13 feet water could navigate it nineteen miles from the entrance; but boats could perform the remainder, and, in the proper season, with little fear of suffering from the effects of the climate.’ Vol. I. pp. 90, 91.

We cannot help suspecting that this Temby or Mahong, the

principal stream which falls into the estuary called English River, will prove to be an arm of the Mapoota.

Upon the banks of the Temby, the party fell in with some of the warlike Zoolas, called by the Portuguese, Vatwahs.

‘The people of Delagoa call them Hollontontes, doubtless a corruption from Hottentots, as they come from the south, which is considered their country. This name they must have become acquainted with when the Dutch first settled on English River, about a hundred and twenty years back. This tribe does not appear to have long possessed power dangerous to their neighbours, but some years since subjugated Mapoota, whose king was their tributary. In one of the struggles of contending chiefs for despotism, King Chaka expelled his uncle Loon Kundava, and upwards of 5000 of his adherents. These, passing through Mapoota, Temby, and Mattoll, laid the whole country waste, and even threatened to destroy the Portuguese factory; whilst, strange to say, the commandant and soldiers of the said factory actually carried on traffic with them, through native traders, for their spoil both of cattle and slaves. The extraordinary part of this is, that the Portuguese claim the whole of this country, and yet trade with its enemies for the plunder they take in it. Among the articles bartered by these Zoolas were many of the native implements of agriculture; and we learned that they manufactured these and many other articles themselves, and that the iron implements used even by the Portuguese, were made by independent native tribes. King Chaka, in pursuit of his rebel subjects, did not allow them to rest long any where; but, whether the neighbouring countries were entered by Loon Kundava and the rebels as they fled, or by Chaka in pursuit of them, the miserable natives were equally sufferers, as they left nothing but desolation and famine in the rear.’ Vol. I. pp. 79, 80.

This would seem to be another version of the account given by Mr. Thompson, of the devastation spread by the *Mantatees*, (a word signifying invader or marauder in the Bechuana language,) expelled from their own country, and driven upon the adjacent tribes by the more warlike Zoolas. ‘The extent of the misery and destruction occasioned among the Caffer tribes, by the possession and subsequent devastations of the Mantatee hordes, it is impossible,’ says Mr. Thompson, ‘accurately to estimate; but, at the most moderate calculation, it is believed, that not fewer than 100,000 people perished by war and famine.’* The following description of the young Zoola chief, Chinchingany, applies, with a few exceptions, to the rest of the tribe.

‘Round his head, just above the eyes, was a band of fur, somewhat resembling in size and colour a fox’s tail, neatly trimmed and smoothed: underneath this his black woolly hair was hidden; but above, it grew to its usual length, until at the top, where a circular space was shaved

* Travels, Vol. I. p. 383.

in the manner of the monks and Zoolos; round this circle was a thick ring of twisted hide, fixed in its position by the curling over of the surrounding hair, which was altogether sufficiently thick to resist a considerable blow. On one side of his head was a single feather of some large bird as an emblem of his rank, and just above his eyebrows a string of small white beads, and another across the nose; close under his chin he wore a quantity of long coarse hair, like the venerable beard of a patriarch hanging down on his breast; his ears had large slits in their lower lobes, and were made to fall three or four inches, but without any ornaments; these holes in the ears are often used to carry articles of value. Each arm was encircled by a quantity of hair like that tied on his chin, the ends reaching below his elbows. Round his body were tied two strings, with twisted stripes of hide with the hair on them, much resembling monkeys' tails; the upper row was fastened close under his arms, and hung down about twelve inches, the end of each tail being cut with much precision and regularity; the lower row resembled the upper, and commenced exactly where the latter terminated, until they reached the knees. It bore altogether a great resemblance to the Scotch kilt. On his ankles and wrists he had brass rings or bangles. His shield was of bullock's hide, about five feet long and three and-a-half broad; down the middle was fixed a long stick, tufted with hair, by means of holes cut for the purpose, and projecting above and below beyond the shield about five inches. To this stick were attached his assagayes and spears: the only difference in these weapons is, that the former is narrow in the blade and small for throwing, the latter broad and long, with a stronger staff for the thrust.

'The chief differed from his people only in the mock beard and feather, which they were not permitted to wear. In concluding the description of Chinchigany's costume, it is necessary to observe that this is entirely military, and used only when upon warlike expeditions; at other times, the Hollontontes are dressed as the Kaffers.'

Vol. I. pp. 93—95.

On the 24th of October, an Admiralty midshipman on board the *Leven*, became the first victim to the dreadful complaint which speedily made such melancholy ravages among the exploring party. The unhealthy season lasts from the beginning of September till the end of April, during which time the whalers do not frequent the bay. Those who are engaged in the fishery, therefore, escape the fatal effects of the pestilential vapours that arise from the earth during the sickly months. In the first week of November, the cases of fever on board the *Leven* amounted to more than twenty, among whom was not one who had not been employed away from the ship. By the 24th, out of a crew of sixty, twenty-nine were on the sick list; and the deadly effects of the climate were aggravated by the depressing influence which the mortality exerted on the minds of the survivors.

'The constant operation of committing their companions to the deep, and a superstitious fancy that they were to be the next victims, preyed

upon and depressed the spirits of the men. "The fever" was their only topic; every strange sensation was looked upon as the first symptom; until the constant anxiety and apprehension produced an excitement, irritability, and nervous panic, which very soon assumed the character of the complaint they had so long been anticipating, when they sank without a struggle to the grave.' Vol. I. pp. 151, 2.

Many affecting details are given of the circumstances attending the fate of those who fell victims to the fever. Among these, were Captain Cutfield, a brave officer, commander of the *Barracouta*, Captain Lechmere, Lieutenant Henry Gibbons, several midshipmen, the boatswain of the *Barracouta*, and the ship's carpenter. Several creeks and banks received names in memory of the victims; and 'unhappily', says the Writer, 'there is not a remarkable spot from English River to "Morley's Bank," that does not record the fate of some of our departed shipmates.'

'It is usual to cover the remains of the dead with the union-jack, until consigned to the deep. This is attached to the grating on which the corpse is laid, when launched into its ocean grave. Upon the bier being again brought on board, it is usual to hoist the wet colour to dry. Consequently, this signal of death, from either vessel, bore the fatal news immediately to the other; when the imagination of every one was exercised in fancying who the last victim might have been. But our conjectures were frequently wide of the truth; so rapid was the transition from perfect health to eternity, and from apparent dissolution to recovery!' Vol. I. pp. 163, 4.

Owing to the scarcity of hands, it was found necessary to hire some of the native Delagoans as seamen; and honourable testimony is borne to the manner in which they conducted themselves.

'Previously to our sailing, they received the same provisions as our own people, and were paid at the rate of one shilling per day, which they were allowed to take either in tobacco or in clothing. For the former, as luxury, they had hitherto shewn much desire; but no sooner did they perceive that, from its relative value, it occasioned a great drawback in the receipt of the more essential article of clothing, than they almost entirely discarded its use, contenting themselves with a very limited enjoyment; thereby evincing the command that their prudence had over one of their strongest propensities, and affording a remarkable contrast in their character to that of many savages, who gratify the wants of the present moment by the sacrifice of every other consideration. The Delagoans worked well, were respectful in their behaviour, and shewed their content by the joyful chorus with which, like the Canadian boatmen, they regulated the stroke of their oars, when pulling in our boats.' Vol. I. pp. 159, 160.

It is stated elsewhere, that 'a strong predilection for fair com-

'merce' was found to exist among them; 'and men never behaved better than they always did at their markets or on board our ships.'

At length, the necessity became urgent, that the *Leven* should quit the fatal shores of the Bay, and put to sea, leaving the *Cockburn*, whose crew was at the time perfectly healthy, to continue the survey. It seems surprising that, after the ample experience of the certain effects of ascending the rivers at this season, it should have been attempted to explore the *Mapoota*. A week was occupied in surveying the flats at its mouth, before they entered the river itself.

'For the first twelve miles, the banks of the *Mapoota* are formed of a low alluvial soil, shallow, and lined with forests of mangroves: the country then becomes more open. Although the river is everywhere narrow, and its navigable channels still more so, yet we were enabled to beat up against a strong wind by the assistance of the flood-tide. During this operation, both shores of the river were covered with naked natives, in general armed with assagayes, and demonstrating by various sounds and antics their joy and astonishment; for without doubt none of this generation had ever before witnessed such a spectacle.

'Our first communication with these people was at a village about seven leagues up the river. It was some time before they could be prevailed upon to trust their valuable persons on board; but, after all our eloquence had proved unsuccessful, curiosity prevailed over fear. Upon being shewn the wonders of the vessel, they expressed much more astonishment than usual amongst savages. Some of our companions recollected the first visit of several North American Indians to the first-rate ship of war built on the lakes of Canada, who never expressed the slightest degree of surprise or wonder at what they saw, resolving it all into an operation of the devil. These savages, on the contrary, examined and felt every thing; and the kind reception they met with induced their countrymen soon to banish both fear and reserve, much to the inconvenience of our officers and crew, who were sadly tormented by their numbers and curiosity.' Vol. I. pp. 212, 13.

An embassy was despatched to the king of the territory. After a fatiguing march of nearly sixteen miles, the party came in sight of the royal residence.

'On their arrival at the village, which consisted of several huts, built in a semicircle, enclosing a considerable space, King *Makasany* was found seated on a mat in the middle of the area, surrounded by several of his chiefs, likewise seated on their heels, and numbers of the common people of both sexes, all in the same posture. His majesty appeared about sixty years of age, very tall and stout, with a pleasing yet dignified countenance; from habit or intention he was long in answering any questions, as if giving them much deliberation and judgment.

'Mats being spread for the officers of the embassy, Mr. Hood in-

formed Makasany, "that one of King George's little ships was come into his river; that it was sent to ask after his health, and look at his river and his country; that King George's own ships did never trade, that being done by those belonging to his people, who paid him moderate custom." Two of these ships, Mr. Hood said, were then in the river, and if the King was disposed to trade with them, and would allow his people to do the same, he might be assured of their good faith and conduct. Messrs. Retchie and Thomson were then introduced as the merchants, who informed the King, that they had brought beads, brass rings, and cloth, to exchange for ivory and ambergris.

'Makasany replied, that he had been sick a very long time, but on hearing the good news that one of King George's ships had come up his river, it made him quite well immediately; that he had received a message from the Portuguese factory, representing the English as an insignificant people, who lived only in ships by robbing countries too weak to oppose them, &c.; but he did not believe them, and should always be happy to see English ships in his river to trade with him and his people. Then, having a wine-glass presented to him, he gave a glass of rum to each of the embassy, took one himself, and distributed the remainder of the two bottles among his wives, several of whom were in attendance, and many more absent.

'When this interview was ended, the party were conducted to another village, about a quarter of a mile from the first, belonging to one of Makasany's wives, whose hut was prepared for their reception. Their good-natured landlady, who was middle-aged and fat, sat up with them the whole night; this example was followed by all the people of the village, who gratified their curiosity by the sight of white men, and asked a thousand questions.

'A goat was prepared for their supper, and in the morning they were presented with a repast of milk and cakes made of millet. This was much more sumptuous feeding than our parties generally met with on such excursions; but the country was at peace with the Zoolos, and had not been lately ravaged.

'After breakfast they were again summoned to attend the King, who was seated under the same tree with his chiefs; when, having again assured Mr. Hood of his delight at seeing English vessels in his country, he said that he was at liberty to go where he liked in it, and that he would gladly trade with the merchants. Mr. Hood and his party therefore commenced their return to the vessel, leaving Messrs. Retchie and Thompson, with English Bill as interpreter.

'Upon their return, Messrs. Hood and Tudor occupied themselves in finding stations for the survey of the river, but could meet with none sufficiently commanding for the purpose. They were, however, amply repaid by the most enchanting scenery along the whole course of the stream, as far as they could trace it; which, by their description, surpassed all that we had hitherto navigated. The view was everywhere terminated by a range of lofty hills, about thirty miles to the westward, beyond which to the natives every thing was enveloped in fable and mystery.

'The merchants having made their arrangements with Makasany, he allowed them huts in one of his own villages, not far from their

vessels, when the trade commenced, but was carried on very slowly, according to the custom of all savages.

'The mode of bartering for elephants' teeth is as follows:—they are brought to the place of exchange, after they have been examined and sometimes weighed; the merchant puts down a certain quantity of blue calico or dungaree, beads, brass collars, bracelets, anklets, &c. These are invariably refused in the first instance, and as the King is the only merchant for teeth, so long as he pleases, or has any to dispose of, there can be no competition; and as he sells but one at a time, the delays to which such a traffic is exposed may be easily imagined. They have sometimes stood at the gate of the Portuguese factory for fourteen days, before the natives would consent to part with them on the terms offered. To their honour be it known, that, although the goods of our merchants were left in an open hut, absolutely within their power, yet they never lost a single article; and it is but justice to the African character to record, that we never knew one instance of dishonesty, excepting by such persons as had been in the service of the Portuguese.

'The King, Makasany, was very fond of rum, and drank it freely, but would never receive it as an article of barter; observing most philosophically, that although the pleasure arising from drinking was certainly great, yet it was too transitory an exchange for real property. Many of his chiefs and people were, however, not exactly of his opinion, and would have parted with all they possessed for the pleasure of getting drunk for a few hours. Makasany came from the trading village, which was near a mile from the vessel, to the bank of the river, but could not be persuaded to venture on board.'

Vol. I. pp. 215—219.

In front of the huts stood a large tree, of a species called by the natives *foomgoora*, which was used for their meetings and bazaars. It is described as '*the didynamia angiospermia*'. The flowers are spreading and elegant, and it produces a fruit larger than a melon, which is used 'to clean metals, but not for food'. It is impossible to divine from this description, to what known genus this production can be referred.

In the mean time, two boats, furnished with ten days' provisions, were despatched to trace the river up to its source. They made way very slowly, the tides not being felt a few miles above where the vessel was stationed; and the current, increased by the freshes, became on the second day so strong, that they were five days in ascending forty miles, which occupied only one day in returning. Their progress was, moreover, materially obstructed by hippopotami and alligators, which were extremely numerous; and they were so much annoyed by night, by innumerable mosquitoes, as well as by the howling of wild beasts, and the grunting, bellowing, and snorting of the gigantic water-herds, that they could get but little rest after their daily labour. Their camps were generally fixed on the right bank of the river, where, to make a place for their huts, they were in the practice of setting fire to

the long grass. The last evening of their ascent, they were surprised, and rather alarmed, at perceiving the flames extend to a neighbouring forest. The scene must indeed have been tremendously magnificent, and is beautifully described.

‘The burning grass was rapidly consumed, and we were about pitching our tents as usual, when the flames suddenly spread in the direction of the forest; another moment and it was on fire; first the underwood, then the branches, and lastly, the ponderous trunks, were enveloped in one sheet of flame and smoke: the noise was terrific, as the crackling embers fell to the ground, while fiery sparks and brands were spreading the devouring element in all directions. The birds and numerous animals that had so long inhabited this impenetrable solitude undisturbed, were wildly screaming forth their terror, as, in their efforts to escape, they fell suffocated by the smoke into the consuming mass. We looked at one another in silent wonder, not unmixed with dread; the wild flame was let loose; it was spreading with uncontrollable fury, and we actually shuddered as we gazed upon the destruction we had made. The earth, the sky, and the water, all seemed kindled into flame. Our little power had produced this mighty work; but who could stop it? We felt our insignificance; and knew that only *One* could arrest its burning course, and upon *Him* we inwardly called with wonder and devotion. Such an event as this is of rare occurrence, and one that few men have seen, and none have been able to describe. It is almost too much for the eye to contemplate; the feelings become subdued by the terrific grandeur of the scene. It was like a universal conflagration; all around was fire; red flames glowed from earth to heaven! I cannot describe what I suffered, for it was a painful sensation thus to gaze directly on the power of the Almighty. Both were his works; he had made the forest and the fire for the benefit of his creatures; used with the wisdom he has given them, they are their chief blessings; but, thus thrown thoughtlessly and carelessly together by impious man, they become a consuming curse, devouring all in their burning wrath. We had no opportunity of learning the extent of this conflagration, as we were that night obliged to pitch our tents on the opposite side of the river.’

Vol. I. pp. 221, 2.

Up to this time, all had seemed promising; and neither the weather, nor the country indicated any thing unhealthy. But now, first one, and then another were taken ill; and before the vessel could get out of the river, one half of the crew were attacked with the fever. In three days, Lieutenant Owen, the commander of the *Cockburn*, was the only white person able to do any thing; and ultimately, seven officers and men alone survived, out of the twenty who composed the original crew. The *Leven* returned to the Bay, just in time to receive on board the sick who survived; when it was found that the list of those who had died of the disorder, amounted to two thirds of the officers and one half of the crews of the three vessels. On the 16th of

March, they sailed for the Cape. In July, the survey of the Bay and Mapoota river were resumed and completed, by the *Leven*, with the loss of only two men, whose death was attributable to their own imprudence.

In the mean time, the *Barracouta* sailed for Quilimane, the greatest slave-mart of the Portuguese on this coast. The town, built on an unhealthy marsh, contains ten houses inhabited by Portuguese, fifteen by Creoles, seven occupied by merchants from Goa, with numerous huts for slaves belonging to the Portuguese; forming altogether a population of about 2800 souls. The houses belonging to the whites, ('as the descendants of the Portuguese are called, although sometimes as black as the negroes themselves,') are substantially constructed of brick, faced with tiles manufactured from the clay of the river, and surrounded with a verandah. In the best houses, the pearl oyster-shell is used in the windows as a substitute for glass. From eleven to fourteen slave vessels come annually from Rio to this place, and return with cargoes averaging from four to five hundred slaves! Quilimane was in the possession of the Arabs, when Vasco di Gama put into this river on his way to the East Indies. About the year 1585, the Portuguese under Francisco Barreta, having penetrated as far as Manica, in the Zambizi territory, exterminated every Mohammedan native in cold blood, and then took possession of their wealth.

'But the sins of the early Portuguese have been here visited upon many generations. The climate, poison, and the dagger, are constantly destroying the present race; and, although in possession of the finest country in the world, they are entirely dependent upon other nations, importing all their enjoyments, save the grossest sensuality. To protect the commerce that was eventually opened by this expedition, various settlements, forts, and strongholds were erected on the banks of the Zambizi and its dependent rivers, to keep in awe the surrounding savages, who otherwise would have retaliated upon them for encroaching upon their territory.

'In all probability Quilimane, from its commodious situation in a mercantile point of view, soon became a place of some importance to the Portuguese, and a thoroughfare for the produce of their inland possessions along the Zambizi, which was formerly shipped from thence to Mozambique. The riches of Quilimane consisted, in a trifling degree, of gold and silver, but principally of grain, which was produced in such quantities as to supply Mozambique. But the introduction of the slave-trade stopped the pursuits of industry, and changed those places where peace and agriculture had formerly reigned, into the seat of war and bloodshed. Contending tribes are now constantly striving to obtain by mutual conflict, prisoners as slaves for sale to the Portuguese, who excite these wars and fatten on the blood and wretchedness they produce. The slave-trade has been a blight on its prosperity; for at present, Quilimane and the Portuguese possessions in the whole

colony of the Rios de Senna do not supply themselves with sufficient corn for their own consumption.' Vol. I. pp. 286, 7.

The captaincy of the Rios de Sena, in which Quilimane is included, is now the only territory that the Portuguese really possess on the eastern coast of Africa. The northern boundary is formed by the Zambizi and the Lupata chain, which separate the colony from the territory of the Maravi Caffers. On the south, it is bounded by the mountains of Sofala. Westward, the border passes along the territories of Quiteve and Baroe, and afterwards skirts the kingdom of Monopota to the vicinity of Chicova. It extends along the coast about 30 leagues, and inland about 120 leagues, its square area being computed at 3600 square leagues. The European and Mulatto population of the whole colony, in 1806, scarcely exceeded 500 souls, the adults between fifteen and sixty years of age numbering only 194. This included all the capitated inhabitants of both sexes in the three towns of Quilimane, Sena, and Tata, and the river ports of Zumbo and Manica*. Manica is the great gold-mart, twenty days inland, where an annual market is held, at which gold and ivory are bartered for Surat cloths, coarse silks, and iron. Tata, or Têté, is a settlement about sixty leagues above Sena; and Zumbo is a journey of fifteen days beyond Tata, and can be reached only by a difficult and circuitous route.

Having obtained permission of the governor of Mozambique, an exploring party was detached from the Barracouta, with directions to ascend the Zambizi as high as Tata; but at Sena, which they reached on the 25th day from Quilimane, all further progress was rendered impracticable by the fatal effects of the climate. Mr. Forbes, the botanist, was the first victim: he did not live to reach Sena. Lieutenant Browne sank next. Mr. Kilpatrick, the only survivor, expired at Chaponga, on the return route. Two faithful African servants, who had been attached to the expedition, attended their masters successively to the grave they had done their best in preparing, with the help of negroes hired for the sad occasion; and 'a prayer in the best English that poor Adonis could command, was said over the last remains, before they were for ever consigned to the earth.'

From a small note-book kept by Mr. Browne, together with the statements of the two black servants, a distinct narrative of this ill-fated expedition has been gathered; but the geographical information is of course scanty and vague. The Zambizi forms by its several branches an immense delta, of which the Quilimane branch appears to be the northern, and the Savey or Sabia the southern boundary. The banks of the Quilimane were found to be marshy, and covered with mangroves to low-water

* Mod. Traveller, Vol. XXII. p. 320.

mark, for about eight miles above the town, the stream continuing about a mile in width, and abounding with hippopotami. Above the negro village of Nasongo, picturesquely situated amid groves of cocoa, palm, and orange-trees, the river began to be divided by innumerable islands, between which the channels were so narrow, that the large canoe was abandoned for smaller ones; and at the Boca do Rio, forty-seven miles above Quilimane by the river, but only thirty-two in a straight line, the navigation, even by small canoes, becomes in the dry season impracticable. The river was there from twenty to thirty yards in breadth, perfectly fresh, but much impregnated with decayed vegetable matter. The party had now to travel for some miles by land, through a flat, well cultivated country, abounding in villages. At times, they came upon the course of the river, the breadth of which, in some places, was reduced to sixteen feet, with high banks that served, in the rainy season, to restrain the floods. They at length reached, on the 11th day, a spot where the river Zambizi 'divides, 'and forms the noble river of Luabo'; meaning, we suppose, where the Quilimane branches off from the main river, which falls into the ocean by several mouths, called the Luabo*. During the rainy season, from November to March, the country in this part is inundated for miles, the deep water-channel then extending upwards of a mile and a half in breadth; and notwithstanding the rapidity of the current, boats can ascend over the inundated lands. In the dry season, the land is covered with rushes and bamboos, interspersed with noxious swamps, and a few palms only relieve the desolateness of the barren and unwholesome waste. Notwithstanding the breadth of the river, the numerous sand-banks rendered the current so strong, that the canoes were not able to make more than a mile and a half an hour; and the same dull and monotonous scenery continued till the party reached the place called Chaponga. Above this, the country begins to rise.

'The river was at first about a mile broad, with rocky banks rising perpendicularly about twenty feet from the water. As they advanced, the picturesque but distant mountains of Yemale near Senna, were seen and admired as a pleasing novelty, when compared with the general flatness of the country. As the travellers contemplated their bold and extensive outline, they fondly fancied that a more propitious climate there awaited them, where their sick companion could be again restored to health.' Vol. II. p. 57.

* It is afterwards stated, that several streams branch off from the Luabo, one of which bisects the country between that river and the Quilimane, and discharges itself into the sea at a place called Melambey. This branch affords 'a spacious and clear entrance, with a much greater depth of water than the Quilimane.'

The hope was but too delusive. Five days more of tedious navigation, through which the general appearance of the river was unvarying, brought them to Sena, where their first sad task was, to commit to the earth the remains of Mr. Forbes, who had died the day before.

The town of Sena stands, according to the observation of Lieutenant Browne, in lat. $17^{\circ} 30'$ s., long. $35^{\circ} 15'$ E. It appears to be in no respect superior to Quilimane. Ten houses occupied by Portuguese, are the only ones that make any pretensions to European structure; the remainder being mere huts, 'interspersed with filthy, stagnant pools, a demonstration of the 'unhealthiness of the place, as of the idleness and sloth of the 'inhabitants.' The town is built in a plain, amid a forest of tamarind, mango, and cocoa-nut trees. Two small hills about 150 feet in height, command the town, of which a diminutive mud redoubt, surmounted with two small field-pieces, forms the only defence. From the heights, the river was seen majestically winding through the plain; towards the north, the country presented a mountainous aspect, while to the south, two or three small hills alone broke the parched and dreary level.

Such is the present capital of the colony! Tata is said to be superior, both in size and situation, being built on high ground, in a mountainous district, with the Zambizi flowing beneath; and the inhabitants are of a more industrious and enterprising character. But this rests upon hearsay.

Considerable curiosity was felt by the party to whom was committed the tracing of the coast of Sofala, with regard to a site supposed to have been the Ophir of Solomon, its Arabic name being Zofar or Zofaal;—'the spot whither the early but venturesome Phenician navigators steered their cumbrous barks; and where, 'in later years, Albuquerque and the last heroes of the Portuguese race had distinguished themselves.' The disappointment of every romantic expectation was never more complete.

'Instead of what the fancy pictured, remains of past grandeur and opulence, frowning in decay, and falling gradually to dust, we found but a paltry fort and a few miserable mud-huts, the almost deserted abode of poverty and vice. Not only here; every place in Africa and India, subject to the Portuguese, has withered beneath the iron hand of oppression.'—Vol. I. p. 319.

Immediately to the northward of Sofala, the estuary of the river Boozy opens into a large, shallow bay called Massangzany; but the fort and village of Sofala are near the mouth of the Savey or Sabia, another arm of the Zambizi. The mouth is narrow, with very little water in the dry season. In fact, the whole of this part of the coast is rendered very dangerous, and almost inaccessible, by the mud brought down by the rivers, which has

nearly filled up the bays, and blocked up the mouths of the rivers. To the south of Sofala, the Gawooro empties itself into the great bay of Maroonone. This river, which was reported to be a branch of the Manice, is hardly navigable by boats at its entrance, although it becomes 'a superb river' higher up. About five leagues to the south of the Savey, is Chuluwan, or Holy Island, where are remains of stone buildings, said to be Arabic edifices erected before the Portuguese conquests; and five leagues from this is a small, well-wooded, but uninhabited island called Boene, separated from the main by a mud creek, which is now covered only at high water, but must anciently have formed a useful harbour. To the south of this, is the mouth of the Inhamban, which affords 'a superb harbour,' easy of access, but is scarcely navigable for a ship above the town, eight miles from its entrance; and five miles higher, it ceases to be navigable by boats. The Portuguese inhabitants of the town, exclusive of the military, amounted to only 25; but the coloured population is numerous. The Portuguese have no territory on this part of the coast, and are not even allowed to advance any distance into the interior. The trade of Inhamban consists chiefly in ivory and bees' wax, obtained of the natives by barter, and exported to Mozambique.

The most interesting part of the survey was that of the almost unknown tract of coast between Zanzibar and Cape Gardafui; respecting which so little modern information exists, that M. Malte Brun exclaims, 'What has become of the famous city of Melinda and the twenty churches of Mombas? Do they exist?'—Well may this question be asked. The territories of the ancient kingdom of Melinda are at present totally occupied by the Galla, who are much dreaded by the Arabs in their coast navigation. But we find that we must devote another article to these interesting volumes, which, though not what they ought to have been, have very materially extended our knowledge of Eastern Africa.

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- Art. II. 1. *Letters on the Divine Origin and Authority of the Holy Scriptures.* By the Rev. James Carlile, junior Minister of the Scots Church in Mary's Abbey, Dublin. In two Volumes, 12mo. pp. xi. 771. London, 1833.
2. *The Evidences of Christianity, in their external Division; exhibited in a Course of Lectures delivered in Clinton Hall in the winter of 1831-2, under the Appointment of the University of the City of New York.* By Charles P. McIlvaine, D.D., Bishop of Ohio, and President of Ohio College. 12mo., pp. xii. 424. Price 6s. (*Fisher's Select Library*, Vol. IX.) London, 1833.
3. *A Portraiture of Modern Scepticism; or a Caveat against Infidelity: including a brief Statement of the Evidences of Revealed Truth, and a Defence of the Canon and of Inspiration. Intended as a Present for the Young.* By John Morison, D.D. Author of "An

Exposition of the Book of Psalms," &c. 12mo. pp. viii. 262. Price 4s. London, 1832.

4. *The Truth of Christianity.* By J. F. Gyles, Esq., A.M., Barrister at Law. 8vo, pp. 239. Price 6s. London, 1832.

WE class these publications under a common head, which allows of our properly noticing them together, although the specific character of each is somewhat different.

Mr. Carlile's 'Letters' were originally addressed to the Author's sisters; and the epistolary form of composition has been retained, 'chiefly for the sake of the freedom and ease of expression which letter-writing warrants and suggests.' The design of the work is, to prove the truth of Christianity from the internal evidence attaching to the inspired Scriptures of the Old and New Testament, contemplated as a whole. The Author thus explains his plan.

'In the following letters, I shall view the Scriptures of the Old and New Testaments as one book, consisting of an historical narrative, commencing with the creation of the world, and ending with the arrival and residence of the Apostle Paul in Rome, having certain doctrines respecting spiritual things connected with it; these doctrines being conveyed partly in the course of the narrative, and partly by certain other books which are appended to the narrative: and my object will be, to prove that this whole book, as it stands, is of God. In consequence of the much pains that have been bestowed by many able men to set forth the testimonies of uninspired writers to the truth of the New Testament, I shall not dwell at much length on that part of the argument, but content myself with referring to those authors who have handled it fully. I would not however be understood as by any means undervaluing such testimonies. I wish merely to assign to them the station that properly belongs to them in the general argument. God has provided for us confirmations of the truth, sometimes from the lips of his enemies, and, therefore, we are not to overlook them; but we are to take care to keep them in their proper place. The just light in which they ought to be viewed is simply, phenomena to be accounted for. We find certain passages in ancient writings; we ask how these passages came to be in such writings. We give our solution,—that they are the natural consequences of the truth of the Scripture narrative; and we challenge the world to furnish any other reasonable solution. And, indeed, the whole argument may be viewed in this light,—adducing phenomena to be accounted for. We present the Bible, with all its internal and external evidences of truth and of divine workmanship; we shew that the very existence of such a book, so circumstanced, indicates the interposition of divine wisdom and power to bring it into existence; and we call upon those who are not satisfied with our account of the phenomena which we adduce, to furnish some other account of them.

'If any man deny that the earth, or the sun, was created by an omnipotent, omniscient God, the question is instantly put to him, "How, then, did they come into existence?" And the answer which he feels himself constrained to give to this question, at once exposes the ab-

surdity of his imaginations. Now, why should not the argument for the divine inspiration of the Bible be placed on the same footing? We would say to the infidel, "Here is the Bible; a book thus and thus constructed, and accompanied by such and such confirmations; we hold that such a book could not have existed without the special, miraculous interposition of the Deity; and we challenge you to shew how it could have come into existence without that interposition. Take the range of the whole world, and the history of all ages, and say, if you can, when, or by whom, such a book could have been contrived or executed." I am persuaded that a few attempts to answer this plain question, would do more to expose the fallacies upon which the infidel rests his rejection of the Scriptures, than the most elaborate arguments in defence of them.' *Carlile*, Vol. I. p. 9—11.

In the second Letter, the peculiarity of the Scripture method of teaching and confirming religious doctrines by means of an historical narrative, is placed in a very striking light, as bearing upon it the distinctive marks of the Divine wisdom, and furnishing an infallible test of its truth.

'This feature, then, of the sacred Scripture, of teaching religion by means of a historical narrative, distinguishes it from all other books in the world that are held forth as sacred by any people. It is very obvious, that nothing but true religion can be taught by a history of facts; for facts can proceed only from God, and must be a manifestation of his character. A narrative might be contrived, which would teach falsehood respecting God, the moral condition of man, and his prospects after death; but it would necessarily be a fictitious narrative, such as Mahommed's journey to heaven, for no falsehood could be taught on these subjects by means of a narrative of truth. Or an attempt might be made to deduce erroneous doctrine from a true narrative, but then it would be manifest that the deductions were unfairly drawn. This Mahommed attempted to do, when he inferred that his religion was from God, because on one or two occasions he obtained victories over superior numbers of his enemies; which was manifestly no legitimate inference.

'Let us suppose that any one should attempt to build a new system of religion on the history of England. He has but one alternative: he must either disguise and distort the facts of the history, concealing some that would militate against him, and inventing others subservient to his object; in which case the fallacy of it would be instantly detected, and no one would receive his religion: or, retaining the facts of the history, he must draw false inferences from them, in which case again, the fallacy of his new religion would be apparent to every one who was capable of exercising his reason on the inferences drawn by him. If he at once retained the facts of the history, and drew just and legitimate inferences from them, he could teach nothing by means of the history but some portion of the religion of the Bible: such, for example, as the existence, and power, and superintending providence of God.

'Accordingly, you will not find any false religion, or any additions

to true religion, founded on a historical narrative. The Koran or Islamism contains no such narrative. The only historical facts on which it founds any of its doctrines, are those of the Bible. The sacred books of the Hindoos, called the Vedas, or Shasters, have no connexion with authentic history. The only statements which they make in the form of facts, are statements respecting the genealogies and incarnations of their gods, and the creation of the world, of which, in the statutes of Menu, there are obscure, distorted, but yet sufficiently evident references to the Mosaic narrative. The Zendavesta, or sacred book of the followers of Zerdusht, or Zoroaster, has in like manner no historical narrative, on which its religious doctrines are founded, or with which they are necessarily connected. Like the Koran of Mahommed, it refers to the facts of the Mosaic history, and contains quotations from the book of Psalms and other parts of Scripture; and the only portion of truth which it contains is drawn from this source. The sacred books of Confucius, the Chinese reformer, are rather to be regarded as books of philosophy and morals than of religion. They contain no history, the truth or falsehood of which would involve the truth or falsehood of his doctrines. They are rather an appeal to the reason and common sense of mankind, than the authoritative promulgation of a religion in the name of a superior being. These are the chief forms of religion that occur to me as having sacred books. The greater portion of the false systems of religion that are practised among men are communicated and conveyed downward by tradition. Such was the mythology of the Egyptians, and of the Greeks and Romans;—such is the religion of Boodha or Fo that is prevalent in China, Ceylon, and some other parts of the east; and which at one time prevailed in India;—and such was the mythology and idolatries of our ancestors—the religion of the Druids, and of the Scandinavian invaders of Europe on the decline of the Roman empire—the Goths, Vandals, Danes, Normans, and other tribes of northern origin.

‘ When we inquire into the statements made in any of the supposed sacred books to which I have alluded, or into the mythology of any of their popular superstitions, we find ourselves instantly in the midst of vague, uncertain, monstrous fictions.

‘ When we pass from this pedantic, crude, metaphysical history of the creation of the world, without date or precision of any kind, but, like a vague, incoherent dream, founded upon some indistinct impression of real events, to the precision and simplicity of the Bible, it seems impossible not to feel that we are passing from the region of falsehood into the region of truth. And so it is in passing from the details of any other books given out as sacred, or from the consideration of any false religion, to the Bible. In the one, all is enveloped in doubt, uncertainty, vagueness, incoherency; no connexion with authentic history, no means furnished of confirming truth or detecting falsehood; all is darkness; and the images which it presents before the mind indistinct and monstrous. In the other, all is precision and clearness; human nature in its usual form; a perpetual connexion kept up with the great events in the history of the world, and abundant means furnished either of confirmation or detection. We feel ourselves instantly in the light of day, surrounded with natural objects, and furnished with

the power of examining them ; touching, tasting, handling them, and satisfying ourselves that it is no delusion but a reality.

‘ This view of the structure of the Bible brings us at once to two questions. First, Is the history which the Bible contains authentic history ? And, secondly, Is the religion of the Bible necessarily connected with its history, or fairly deduced from it ? If these two questions can be answered in the affirmative, then the religion of the Bible must be divine, for it is self evident that God alone could bring to pass the events recorded in the Bible.

‘ The answers to these questions, however, do by no means contain the whole of the argument. For if the doctrine respecting spiritual and eternal things connected with the history be really of God, it may be expected to bear upon it the evidences of its own divine original, both in its own structure and in its adaptation to the circumstances and necessities of mankind. This, then, is the general plan which I propose to follow in these letters : I. To examine the Scripture history viewed as a whole : II. The Scripture doctrine respecting spiritual and eternal things, which is built upon the history or indissolubly connected with it : and, III. Notice and answer a few of the objections usually brought against the divine origin of the Scripture, whether drawn from the historical facts or the religious doctrine. An explanation of the means which the Bible furnishes for determining the canon of Scripture, that is, for determining whether any book is or is not a genuine portion of it, with a *summary* and *application* of the argument, will finish our disquisitions.’ *Carlile*, Vol. I. pp. 30—37.

We have cited this passage at length, which is complete in itself, both as an able statement of a very striking argument, and as affording, at the same time, a view of the general plan of the Letters. The series is arranged under the following heads. Part I., Preliminary Statement. Part II., On the Truth of Scripture History. Sect. 1, Internal Evidences of its Truth. Sect. 2, External Confirmations of its Truth. Sect. 3, On the Prophecies and Types interwoven with the History. Part III., On the System of Doctrines contained in the Bible, and the principles upon which it is connected with its History. Part IV. On the Adaptation of the Religious System of Scripture to Human Nature and the Exigencies of Mankind. Part V. On the Wisdom manifested in the outward Religious Ordinances of the Bible. Part VI. Objections briefly considered. Part VII. On the Principles on which the Canon of Scripture is determined.—Summary and application of the Argument.

From the extensive range of investigation which these subjects comprise, Mr. Carlile has found himself compelled to treat them, for the most part, briefly, referring to such writers as have entered into the several topics more at length. This was the most desirable plan in such a work ; and the familiar, and sometimes miscellaneous character of the Letters, will render them the more adapted to keep up the attention and to interest the feelings of

young persons, to whom they are more peculiarly suited. It is, in our judgement, a strong recommendation of the work, that it does not presuppose the reader to be an infidel or a sceptic; but, while it supplies an answer to the plausible sophistry of unbelievers, it is more especially designed and calculated to 'unfold' to those who already revere and love the Bible as the book of 'God, a portion of the surpassing wisdom which has been employed in its formation.' The tendency of the work to produce, not simply conviction, but the fruit of genuine conviction, piety, is much more direct, than that of many valuable works which seem to concede that the truth of Christianity is questionable, by starting, as it were, in the course of argument, from infidelity. If Christianity be true, it must be Divine; and yet, some persons who have admitted its truth, to a certain extent, upon the strength of the historic evidence, have not bowed to its Divine authority. But shew it to be Divine, and you have established not merely its truth, but its authority also; with this advantage, that, at every step, the genuine claims of the Religion are brought distinctly in view; not simply its credibility, but its moral credentials. By one method, you first testify a fact, and then prove it. By the other, you suppose the fact to be deducible only as a conclusion from the process of argument. We will not venture to say that the latter method has not its use, and may not prove successful; but we feel warranted in affirming that common experience is in favour of the superior efficiency of the former. It is a law of human nature, let sceptical philosophers say what they please, that testimony should be more convincing than logic. The language of doubt breeds doubt: that of conviction has at least a tendency to convince. Christianity is placed in a false position, when, even for the sake of establishing its truth, it is made to rank among hypotheses.

Little is gained by extorting an assent that Christianity is true. Multitudes of nominal believers have no conception, as Dr. M'Ilvaine remarks, 'what a truth that is, which they so carelessly acknowledge; *how impressively it is true*; with what 'awful authority it is invested; what a wonder is involved in 'professing to believe, and refusing to obey it.' On the other hand, multitudes of real believers have no adequate conceptions of the majestic evidence by which their faith is attested and authenticated. In the admirable volume which we have next to notice, the learned Writer thus urges upon all who are experimentally convinced of the preciousness of the Gospel, the duty and advantage of studying the various arguments which illustrate the divinity of its original.

'I would urge it on considerations of *personal pleasure and spiritual improvement*. There is a rich feast of knowledge and of devout contemplation to be found in this study. The serious believer who has

not pursued it, has yet to learn with what wonderful and impressive light, the God of the Gospel has manifested its truth. Its evidences are not only convincing, but delightfully plain; astonishingly accumulated, and of immense variety as well as strength. He who will take the pains not only to pursue the single line of argument which may seem enough to satisfy his own mind; but devoutly to follow up, in succession, all those great avenues which lead to the gospel as the central fountain of truth, will be presented, at every step, with such evident marks of the finger of God; he will hear from every quarter such reiterated assurances of, "this is the way; walk thou in it"; he will find himself so enclosed on every hand by insurmountable evidences shutting him up into the faith of Christ, that new views will open upon him of the real cause and guilt and danger of all unbelief; new emotions of gratitude and admiration will arise in his heart, for a revelation so divinely attested; his zeal will receive a new impulse to follow and promote such heavenly light.

'But I would urge this study on all serious believers, who have the means of pursuing it, *as a matter of duty*. It is not enough that *they* are well satisfied. They have a cause to defend and promote, as well as a faith to love and enjoy. It is enjoined on them by the authority of their Divine Master, that they be ready to give to every man that asketh them, a reason of the hope that is in them. They must be able to answer intelligently the question, *Why do you believe in Christianity?* For this purpose, it is not enough to be able to speak of a sense of the truth arising from an inward experience of its power and blessedness. This is excellent evidence for one's own mind; but it cannot be felt or understood by an unbeliever. The Christian advocate must have a knowledge of the arguments by which infidelity may be confounded, as well as an experience of the benefits for which the gospel should be loved. To obtain this in proportion to his abilities, he is bound by the all-important consideration, that the religion of Jesus cannot be content while one soul remains in the rejection of her light and life. She seeks not only to be maintained, but to bring all mankind to her blessings. The *benevolence* of a Christian should stimulate him to be well armed for the controversy with unbelievers. Benevolence, while it should constrain the infidel most carefully to conceal his opinions, lest others be so unhappy as to feel their agony and catch their blight, should invigorate the believer with the liveliest zeal to bring over his fellow-creatures to the adoption of a faith so glorious in its hopes and so ennobling in its influence.' *M'Ilvaine*, pp. 11—13.

We must not, however, part with Mr. Carlile, before we have given a specimen or two of the contents of the Letters, and of the very pleasing style in which they are written. The Letter 'On the Sublimity and Spirituality of the Doctrines of Scripture', is a very beautiful and striking one: we do not recollect to have seen 'the Temptation of Our Lord' placed in so just and vivid a light.

'We find in the New Testament a contest between the principal character of the Scripture narrative and his adversary, which was to decide the fate of millions of rational immortal creatures for eternity.

Had any uninspired writer undertaken to invent such a contest, we should have seen two gigantic antagonists confronted with one another, armed from head to foot, and using such weapons as were calculated to destroy material bodies, as swords, javelins, thunderbolts, or rocks torn from their bases. But in Scripture we have nothing of all this. When Jesus and Satan are brought into collision, there is indeed a deadly contest, but it is purely of a spiritual kind. Satan employs all his artifice to introduce sin into the soul of our Lord, and Jesus repels it by the word of God, which is the proper "sword of the Spirit". And the contest is ended, not by Satan's being felled to the ground, or driven from the verge of a precipice into a gulf of fire—incidents which would have left his spirit untouched; but by his being repulsed with a look and expression of abhorrence like a detected felon, carrying with him the agony of remorse and shame, mortified pride, baffled ambition, disappointed revenge, and unquenchable but fruitless rage. These were wounds that entered more directly and more deeply into his spirit, than any pain that could be occasioned to him by a wounded body.

'The circumstances that seem to me to prove most satisfactorily the reality of this transaction, are its extreme simplicity, combined with its unspeakable importance. It appears in the narrative of the Evangelist, as one of the most common-place ordinary transactions; yet it was a contest for the precious life. The aim of Satan was most deadly; and, had it succeeded, would have spread destruction and horror to an inconceivable extent.

'The apparent simplicity of the contest necessarily arises from the high intellectual powers of the parties engaged in it. It appears a simple thing to us, because we do not fully understand it. When two generals of consummate skill are opposed to one another, their operations are unintelligible to persons unacquainted with military tactics: and some apparently insignificant movement—such as crossing a river, or taking possession of a road, or placing a few men on the summit of a hill many miles from either of the hostile armies—to which unskilled spectators would attach no importance, may, in the eyes of the generals themselves, who can look forward to consequences, decide the fate of the campaign, nay, it may be, of the contending empires. A child witnessing a game at chess, or any other competition of mature intellect, would see nothing of the skill displayed by the antagonists; and a game on which much property might depend, might be decided by some little movement which, to an unskilled spectator, would seem to be of no particular importance. So the contest between Jesus and Satan was in some measure above our comprehension; and therefore the victory was decided by an act which, without some reflection, may seem to us to be trivial.

'Another cause of the apparent simplicity of this transaction, is, that the object of Satan necessarily led him to adopt a studied simplicity. His manifest aim was to betray our Lord into sin, and therefore it was necessary that he should endeavour to make sin appear as light and as trifling a thing as possible. If a villain of superior address and intellect get an unsuspecting youth under his influence, and endeavour to train him up to theft and robbery and murder, he does

not at once put a knife into his hands and urge him to plunge it into the bosom of a fellow-creature. His very purpose leads him to disguise his aim as much as possible. The first crime that he suggests to him, may be apparently a very trivial one, that will be more a subject of laughter than of serious thought; but that very act, light and trifling as it was made to appear, may be the commencement of a career of crime and of wretchedness; and may be by much the most important event in the life of the unfortunate youth that was betrayed into it.

‘Thus it was that Satan is represented in Scripture to have introduced sin into the world. The act which he suggested to our first parents, was apparently a very ordinary act—the eating of the fruit of a certain tree: yet when analysed, we can detect in it the seeds of every vice,—ingratitude, dishonesty, intemperance, rejection of God’s word, rebellion against his authority, disobedience of his commands, and a charge of falsehood against God—of falsehood employed for the meanest and most unworthy purposes. It is thus that Satan still tempts men to sin. He reconciles and inures them to it by little and little, till they can commit, with the utmost coolness, crimes from which they would, at an earlier period, have started back with terror.

‘But simple as this contest appears, we can comprehend enough of it to see in it a fearful importance. The thrust which Satan made at our Lord, was directed against the only point in which it was possible to injure a pure and holy spirit. We can form no conception of spiritual suffering, but as the effect of sin. All those internal passions and feelings which give us pain are either themselves sinful—as hatred, envy, revenge, rage, jealousy, disappointed pride or vanity; or they are the consequences of our being sinners—as fear, sorrow, remorse, shame, and despair. No perfectly holy being who reposes with full confidence in God, can be accessible to any of these passions, or to any others that are calculated to give him pain. The only suffering that we can conceive of, that does not seem immediately to flow from sin, is simple bodily pain; but even that suffering the Scripture teaches us to trace to the effects of sin, by which we became mortal. The aim of Satan, therefore, was the most deadly that can be imagined. It was by succeeding in a similar aim, that, according to the Scripture, he brought upon our original progenitors and their race, all the anguish that they experienced, and all the anguish that has filled the world since their day. And although we cannot trace the full extent of the mischief which Satan would have perpetrated had he succeeded in his attempt on the Lord Jesus; yet we can see, that, besides his own personal injury, it would have ruined the plan of mercy, on which he came into the world. Our sky would instantly have overcast; the earth would have shaken under our feet; and the countless myriads of the human race would have been consigned to the blackness of everlasting despair.

‘Viewing, then, this transaction in all its bearings, I conceive myself warranted in asserting, that it is quite above the reach of human invention, and bears upon it evident marks of being a great and awful reality.’ *Carlile*, Vol. I. pp. 344—348.

In the concluding Letter, comprising the summary and appli-

cation of the whole argument, we find another very striking passage, which will appropriately follow up the preceding extract. Mr. Carlile, in summing up the evidences of inspiration, is pointing out the absurdities which are involved in the infidel's scheme; and he is led to notice 'the depth of metaphysical 'knowledge' which the sacred writers exhibit.

'The system of religion taught in the Scripture is itself, in substance, a spiritual history, reaching from everlasting to everlasting. Characters, such as we have no specimens of in our intercourse with the world, are introduced: purely spiritual characters—some of the most exalted holiness—others of the most debased and malignant depravity. Events suited to such a history—a rebellion of spirits against a spiritual government—the measures adopted by the spiritual sovereign—the spiritual warfare that is waged—the partial successes obtained by the rebels—the manner in which they are controlled—and the final issue of the warfare, are all detailed without any mixture of materialism. Let any man compare the spiritual history of the Scripture with the numberless attempts that have been made in various ages of the world to invent transactions suitable to spiritual beings, and he will at once see that the spiritual history of the Scripture is not an invention of men, (for they never could have so entirely disengaged themselves from all ideas of matter and worldly interests,) but a revelation of the realities of a spiritual world.

'This is not all: this spiritual history must be so contrived, as to produce certain effects on the human mind and character. The Scripture declares the dispositions and character to which it is its object to bring men; and it employs this, its spiritual history, for that purpose. Man, therefore, must be so involved and interested in that history, as to give it a powerful influence over him; while, at the same time, its events must be so contrived, as to produce the intended effects on his affections and general character. Nay, still further, part of the history of outward events must so perfectly correspond to the spiritual history which it is employed to convey, as in some measure to supply the place of the spiritual history before it was fully disclosed, and to form among one particular people, characters perfectly similar to those which the spiritual history is calculated to form among mankind in general. And the whole of this system of religion, of the ordinances connected with it, of its laws and ceremonies, must be so contrived, as to contain in them nothing inconsistent with ascertained facts in any department of science, with any region or climate of the world, with any situation in which men may be placed; but must be universally applicable to men in all circumstances, and of every variety of character: to bring down the lofty, to elevate the lowly, to stimulate the indolent, to check the impetuous; and, in short, to form the human character after a certain model, and that the purest and loveliest that has ever been embodied even in imagination.

'But I have said enough. Any man who could attempt to persuade himself, or others, that all this might have been accomplished by the unaided powers of human intellect, is really not a person to be reasoned with. For my part, I repeat, that I think it altogether as reasonable

to believe that men were capable of creating the universe, as that they could have planned and executed so stupendous and glorious a work as the Holy Bible.' Vol. II., pp. 397—400.

We have not much to offer upon these Letters, in the shape of criticism. In those which treat of the Canon, we find some very sensible and valuable remarks; but we cannot extend this encomium to the note at p. 374 of Vol. II., which states that, 'although Paul has not prefixed his name to the Epistle to the Hebrews, he has appended to it his signature: see 2 Thess. iii. 17, 18, compared with Heb. xiii. 25.' The same argument would prove the 1st Epistle of Peter to bear the signature of Paul. See 1 Pet. v. 14. * Nor can we subscribe to the mystical position, that the Canticles are 'the record of the fulfilment and completion of the Abrahamic covenant in its literal sense; as the book of the Lamentations of Jeremiah is the record of the completion of the Mosaic covenant.' Such fancies as these are a sorry substitute for argument; and the Author's reasoning at pp. 356—360, can satisfy only those who are unacquainted with the real difficulties of the question. Like most writers on the subject, Mr. C. confounds, in his argument, authenticity and genuineness with inspiration. We know of no respectable writer who has maintained that any book of the Old Testament 'ought to be rejected.' One of the Author's criteria would, however, exclude from the canon, the anonymous Book of Job! We concur with Mr. Carlile in his conclusions, but not in his way of arriving at them. Closeness and severity of reasoning are not, indeed, his forte; and in the second volume, more particularly, he lapses occasionally into a diffuseness and looseness of statement, which might be advantageously *pruned* in another edition. The exemplification of the effects of the Bible upon the national character of the Swedes, (Vol. II. pp. 170—176,) involves much that is questionable in statement; and we should strongly recommend that the Letter should close at line 23 of p. 169. Upon the whole, however, the volumes are abundantly indicative of sound judgement, correct taste, and respectable acquirements. The style is easy, perspicuous, and well suited to a popular work. We cordially recommend the publication, as excellently adapted for its purpose; and a valuable addition to the library of any young person.

* It may be remarked, that the salutation, *εὐχὴν ὑμῖν παῖσι τοῖς ἐν Χριστῷ Ἰησοῦ*, comes almost as near to the usual Pauline salutation as *ἡ χάρις μετὰ πάντων ὑμῶν*, which, in that precise form, occurs only at Tit. iii. 15; although Col. iv. 18, and 2 Tim. iv. 22. are similar. But the salutation was obviously a current one; and St. Paul adhered to no one formula.

Our readers will be already prepared to find, in Dr. M'Ilvaine's Lectures, a volume of no ordinary merit. The circumstances in which it originated, enhance the interest, as well as the value of the work.

'In the autumn of 1831, when the University of the city of New York had not yet organized its classes nor appointed its instructors, it was represented to the council, that a course of lectures on the evidences of Christianity was exceedingly needed, and would probably be well attended by young men of intelligence and education. On the strength of such representation, the Author of this volume was requested by the Chancellor of the University to undertake the work desired The next thing was the honour of an appointment, by the Council of the University, to the office of Lecturer on the Evidences of Christianity. . . . Thus, in the midst of exhausting duties as a parish minister, and in a state of health by no means well established, he was unexpectedly committed to an amount of labour which, had it been all foreseen, he would not have dared to undertake. Meanwhile, a class of many hundreds, from among the most intelligent in the community, and composed to a considerable extent of members of the "New York Young Men's Society for Intellectual and Moral Improvement", had been formed, and was waiting the commencement of the course. A more interesting, important, or attentive assemblage of mind and character, no one need wish to address. The burden of preparation was delightfully compensated by the pleasure of speaking to such an audience. The Lecturer could not but feel an engrossing impression of the privilege, as well as responsibility of such an opportunity of usefulness. He would thankfully acknowledge the kindness of Divine Providence, in his having been permitted and persuaded to embrace it, and for a measure of health in the prosecution of its duties, far beyond what he had reason to expect. His debt of gratitude is inexpressibly increased by the cheering information, that much spiritual benefit was derived from these Lectures by some whose minds, at the outset of the course, were far from the belief of the blessed Gospel, as a revelation from God.'

To this success, the spirit of humble piety and fervid benevolence which breathes and glows in these Lectures, must greatly have contributed. A more interesting office than the one which Dr. M'Ilvaine was selected to discharge, we cannot conceive of; and were the honourable example of the Council of the New York university to be followed by the Council of another university in our own metropolis, we should covet the office of 'Lecturer on the Evidences of Christianity', far more than the see of Canterbury, although the duties of the latter would come more within the compass of moderate abilities. Should it be deemed desirable, however, to select a bishop for the office, the Council would do well to look out for one as nearly resembling in character 'the Bishop of Ohio,' as the Bench would furnish. How honourable would it be in an English prelate, instead of ca-

balling against Government, and mingling in the sordid strife of political factions, to be seen lecturing to the young of the metropolis on the Divine authority of Christianity and the Book of God! Would not Bishop Bird Sumner feel it to be so?

The Lectures before us are thirteen in number. The first is introductory. The subjects of the twelve others are as follows:—II., III. Authenticity and Integrity of the New Testament. IV. Credibility of the Gospel History. V., VI. Divine Authority of Christianity, proved from Miracles. VII., VIII. Argument from Prophecy. IX. Divine Authority of Christianity proved from its Propagation. X., XI. Argument from the Fruits of Christianity. XII. Summary and Application of the Argument. XIII. Inspiration and Divine Authority of the Scriptures.

The plan of these Lectures, we cannot say that we regard as the best that could have been adopted. It seems scarcely a natural or judicious arrangement which separates so widely the consideration of the Inspiration of the Scriptures, from that of their Authenticity. The former, which is the subject of the concluding Lecture, is fully admitted to be a fundamental point.

‘We have proved’, says the Author, ‘that the books of Scripture are authentic and credible; the works of the authors whose names they bear, and correct narratives of such matters of fact as they profess to relate. But, were we to stop here, we should leave the Bible on a level, in point of authority, with many other books of the Christian religion, which contain the truth, and, so far as we can judge, contain nothing else, and yet, have no pretension to any other than a human origin. In this case, we should have no ultimate and sure appeal for either doctrine or duty; a door would be open for all manner of interference on the part of “man’s wisdom”, for the perversion and corruption of the truth; the most essential features of the Gospel, on the easy plea that the apostles, being men, may sometimes have misunderstood their Master, would be accessible to the most ruinous suspicions of over-statement or misconception. We have need, not only of a Divine system of religion, but of a Divine teacher of that system.’ pp. 407, 408.

Does not this correct representation supply a strong reason why the subject should not have been left till the close of the series, or have been despatched in a perfunctory manner? This Lecture is the least satisfactory of any; and we are glad to notice a recommendation of Dr. Woods’s valuable treatise on the Inspiration of the Scriptures, as containing a more competent view of the subject.

We have already intimated our doubts as to the advantages of what is termed (we think improperly) the inductive method of argument, in advocating the truth of Christianity. Dr. M’Ilvaine is, however, of a different opinion; and we are bound to extract the passage in which he insists upon what he regards as

‘an important feature of the evidence’ comprised in the preceding Lectures, that ‘it is strictly philosophical.’

‘By this I mean, that the process by which we have arrived at the truth of Christianity, is precisely similar to that by which the astronomer arrives at the most certain truths of the celestial bodies; or the chemist determines the most fundamental doctrines of his important science. The grand characteristic of the philosophy that Bacon illustrated, and Newton so nobly applied, and to which all science is so deeply indebted, is, that it discards speculation; places no dependence upon theory; demands fact for every thing, and in every thing submits implicitly to the decision of fact, no matter how incomprehensible, or how opposed by all the speculations of the world. This is called *inductive* philosophy, in distinction from that of theory and conjecture. It collects its facts either by personal experiment and observation; or by the testimony of those whose experiments and observations, and whose fidelity in recording them, are worthy of reliance. From these it makes its careful inductions, and determines the laws of science, with a degree of plain, unpresuming authority, to which every enlightened mind feels it ought to bow. The great principle of all Newton’s *Principia*, and that on which he set the ladder that raised him to the stars, was this simple axiom: “Whatever is collected from this induction ought to be received, notwithstanding any conjectural hypothesis to the contrary, till such time as it shall be contradicted or limited by further observations.” But why is not this self-evident truth as fundamental in religion, as in astronomy? If Reid and Stewart have been permitted, with universal consent and approbation, to apply the simple principles of induction to the philosophy of the mind; on what possible ground can they be excluded from the philosophy of the soul—the religion of the heart? We beg as a favour, what is also demanded by right, that Christianity may be tried by the strictest application of these principles. You are called upon for no greater effort of credulity, no more implicit reliance on testimony, in order to receive the whole system of Christianity as a divine relation, than you are obliged daily to exercise in believing those innumerable facts in natural science, which you have not the opportunity of testing by your own experiments. In regard to these, you simply ask, what is the statement? Is it accurate? Is it honest? However it may contradict your previous ideas, or seem at variance with previous phenomena, or even with well-established laws, you only investigate the testimony with the more carefulness. This confirmed, you receive the facts; and, instead of squaring them by any of your old theories or speculations, you proceed to measure the latter by their line, with as much submission as if every mystery involved in them were perfectly explained. Only behave thus reasonably in the investigation of the great question we have been considering. Apply to it the measuring rod of sound philosophy. Let every speculation as to its truth be blotted out. Let all conjectural hypothesis, for and against it, be set aside. Let the infidel and the Christian sit together in the chairs of Bacon and of Newton; and with all that stern rejection of mere theory, and that lowly deference to fact, which so eminently distinguished

those venerable patriarchs of modern science, let the New Testament be brought to the bar. It professes to be the authentic and credible record of the life and doctrine of Christ. In it, he professes to have been sent of God. Let the question be put. Not, however, Is this religion consistent with our notions of what man wanted, and God might have been expected to reveal? Not, Does it contain any thing strange, or mysterious, or apparently contradictory to what we have been accustomed to believe? But let it be a plain question of inductive philosophy. Is it supported by a competent number of well-certified facts? Is there so much credible testimony, that we are warranted in determining that the New Testament is authentic; that its history is true; that Jesus did work miracles: that his prophecies have been fulfilled? that no human power, unaided by that of God, can account for the propagation of his Gospel; that no corrupt imposture could ever produce the fruit with which its influence has blessed mankind? If there be, then all true philosophy says, "*Christianity ought to be believed, notwithstanding any conjectural hypothesis to the contrary.*" Only confine yourselves to this mode of investigation, and submit yourselves to this simple law of evidence, and, like Newton, you may mount a ladder set on a rock, and reaching to the right hand of the throne of God. Proceed on any other principle, and, like the heavenly vortices and the immense currents of ethereal matter in the philosophy of Des Cartes, it can only lead you into inextricable confusion. But, if you adopt the true principles, what becomes of the writings of infidels? Buried amidst the rubbish of vain speculations, and ingenious absurdities, and scholastic trifling, of the dark ages, when to get wealth by the hypothesis of a philosopher's stone, instead of the homely, experimental realities of diligence and common sense, was the great effort of scientific ambition! Infidelity is all speculation. Reduce it to a residuum of inductive reasoning, and you bring it to nothingness. Strip it of its several envelopes of ingenious hypothesis, and bold assertion, and scoffing declamation, and you find nothing left but a man of straw—an ugly shape to keep the hungry from the bread of life, which you need only approach to discover that it is made of rags, and stuffed with rottenness.

‘ The argument for the divine authority of the Gospel is all composed of statements of undeniable facts, and of direct inferences legitimately drawn from them. I defy the ingenuity of the keenest critic to take up the course of reasoning to which you have listened, and point out a single theory, or speculation—any thing, depended on for proof, but plain statements of facts, established as perfectly, and bearing as directly upon the point in question, as any of the observations of Newton's telescope, or of Davy's crucible. Not a word have we said as to what might be supposed or conjectured; what is likely or unlikely; what might have been expected, or the contrary; but have simply inquired, *what is historically true.* Let our opponents do likewise. Whether any thing in Christianity appears to them probable or improbable; consistent or inconsistent; agreeable to what they should have expected, or the contrary; wise and good, or ridiculous and useless; is perfectly irrelevant. We can by no means consent to make their judgements the standard in such matters. Infidels are thought to entertain very absurd

and inconsistent ideas of absurdity and inconsistency, and of what should be esteemed as both good and wise. We ask them to come down from their flights of fancy and speculation, and condescend, in matters of religion, to do what, in those of science, public opinion would force them to, or laugh them out of countenance; to sit down to the plain investigation, on principles of common evidence, of the *facts* which support Christianity, determined to believe what may be collected therefrom, notwithstanding any of their conjectural hypotheses to the contrary. Such was once the honest demand of astronomy and chemistry upon all the tribes of theorists and conjecturalists in those departments of science. It is but a short time since our present fundamental doctrines, on those subjects, were opposed by philosophers whose speculations they rooted up, precisely as the great doctrines of the Gospel are still opposed by infidels whose lives they condemn. By and by, it became irresistibly evident that there is no way to science but by the slow and humble path of experiment, obtained either by personal observation, or by the credible testimony of others. As soon as men of scientific minds shall learn to be consistent with their own principles, and to reason philosophically, as well when a law of religion as when a law of nature is concerned; then the contradiction will no longer appear, of one loving to investigate the works of God, but rejecting His word.

‘In truth, the evidence of Christianity rests upon a basis which cannot be condemned, without the downfall of many of the most important works of science. The main facts and reasonings of chemistry are considered undeniable, because experimental. But who feels it necessary to make all the experiments, or to see them made, before he will believe? Many of the most important, he receives, and must receive, upon the testimony of others. Thus it is also in astronomical calculations. Seldom are the facts obtained from our own observations. Many of them we believe, because they are reported by credible witnesses. We come to a certain result, by means of a number taken from a table of calculations made to our hands, with as much assurance, and base our reasonings upon it as confidently, as if we had obtained all the elements by our own labour; and yet the very corner-stone of our computation is a mere matter of testimony. On such reliance are eclipses predicted, and nautical observations founded; and yet a man of science, who should evince any scepticism with regard to events thus ascertained, would render himself no less an object of ridicule, than if he should cavil about the sun’s rising to-morrow. What is a page of logarithms, but a page of assertions, the whole value of which is the faith of testimony? and yet upon such data, the most momentous calculations in the exact sciences are based without a question.’

pp. 389—394.

This passage forcibly exhibits the unreasonableness of scepticism; but that very unreasonableness shews that scepticism must have a cause which is overlooked by the philosophical reasoner. In matters of science, there lies no moral difficulty in the way of believing, and therefore belief regularly follows upon the perception of the facts, which perception requires a simple effort of the

understanding. But is this the case in matters of religious knowledge? Is there any analogy between the discovery of physical laws by means of an induction from particular facts, susceptible, at every step, of verification, and the determination of a matter of belief by a legal induction from concurrent testimony? Are the truths of astronomy and the truths of theology arrived at by a process at all similar, or are they assented to by any similar act of the mind? If so, the apostle would not have said, that it is "through *faith* we understand that the worlds were framed by the word of God." We cannot but think the terms induction, inductive philosophy, mathematical demonstration, &c., totally misapplied, when employed in reference to moral evidence. In attempting to adapt the apparatus of natural philosophy to morals, the theologian is acting unphilosophically, and in forgetfulness of half his creed. It is like attempting to discover the nature of God through Herschel's telescope, or the nature of virtue by chemical analysis. A small degree of evidence is requisite to convince a man who is disposed to believe. But how to produce that disposition where it does not exist, is the main difficulty. In the matter of religion, you have not merely to satisfy an unbeliever, as to the reasonableness of believing, but to *induce him to choose to believe*; and those inducements which are alone capable of acting upon the moral nature, are not to be found in the shape of philosophical arguments. The will does not yield to the logic of induction.

A conviction of the unreasonableness of infidelity is, indeed, a great point gained, especially in the ingenuous mind of a youth not as yet fortified in infidelity by the powerful reasoning of a bad life. The process of argument which seems to approximate nearest to induction, may be successful in producing this salutary conviction, as well as in strengthening the faith of the believer. We are not denying its utility, although we think that its utility does not lie in its supposed scientific accuracy, and that its efficiency has been over-rated, through inattention to those laws of our nature which govern the operations of belief. The evidence which establishes the truth of Christianity is cumulative, and consists of arguments multiplied by the produce of other arguments, till their collective force becomes all but irresistible. Physical facts do not require this description of evidence to become credible, or to ensure reception as true; nor do they, in most cases, admit of it. This circumstance might teach us to discriminate between the different processes confounded under the name of induction. All but irresistible, however, as is the evidence for Christianity, it is actually resisted by individuals who are not deemed, on that account, insane or irrational: nay, they pass for philosophers, and smile at the attempt to prove belief to be philosophi-

cal. Well is it for the poor peasant, the simple and illiterate, that it is *not* so,—that it is arrived at by a more excellent way.

Another important distinction requires to be borne in mind. In matters of science or philosophical discovery, what is ascertained passes at once into current knowledge, and becomes a fixed part of the common belief, transmitted entire to the next generation, who are thus enabled to ‘stand on the shoulders of their fathers.’ But, although this, in one important respect, is true of the evidences of Religion,—and we may rejoice that such a mass of proof has been collected as may defy all the possible assaults of infidelity ;—yet, in another point of view, all that has been done leaves as large an amount of unbelief to be subdued as ever ; because belief has to be built up, as it were, in each individual, from its first elements. Faith cannot be transmitted as mere knowledge. This kind of knowledge does not amalgamate with that which forms the common intellectual stock of civilized society. There is a something which must be begotten in us by the truth, before we are capable of truly understanding and believing it. Were it otherwise, it were impossible that infidelity could exist, where the evidences of Christianity have been so triumphantly established and so powerfully illustrated.

Let it not be supposed that we intend these remarks by way of stricture on Dr. M’Ilvaine’s lectures, for he would himself coincide, we are fully persuaded, in our views of the real source of infidelity. In the introductory lecture, he thus forcibly expatiates upon ‘the high importance of the investigation on which they were about to enter ;’ a consideration which a lecturer on natural philosophy would find no occasion to urge, with a view to conciliate the disposition of his pupil to acquiesce in his announcements.

‘You are to unite with me in examining the grounds on which the religion of the gospel claims to be received, to the exclusion of every other religion in the world, as containing the only way of duty and the only foundation of a sinner’s hope of salvation ; so that you may be enabled to answer, satisfactorily to your own consciences, and to all who may ask a reason of your belief, this great question : *Is the religion of Jesus Christ, as exhibited in the New Testament, a revelation from God, and consequently possessed of a sovereign right to universal faith and obedience ?*

‘There are considerations intrinsically belonging to this question, which place it in an aspect of unrivalled importance.

‘*We must have the religion of Christ, or none.* A very little reflection will make it apparent, that the question as to the truth of Christianity is not one of preference between two rival systems of doctrine, having conflicting claims, and nearly balanced arguments and benefits : it is not whether the gospel is more true and salutary than some other

mode of religion, which, though inferior, would still secure many of the most essential and substantial benefits for which religion is desirable. But it is no other than the plain and solemn question, Shall we believe in the faith of Christ, or in none? Shall we receive and be comforted by the light which the gospel has thrown over all our present interests and future prospects; or shall our condition in this life—our relation to the future—what we are to be, and what we are to receive hereafter and for ever, be left in appalling, impenetrable darkness? Such is the real question, when we inquire whether Christianity is a revelation from God. Do any ask the reason? Because, if such be the divine origin and authority of the religion of Christ, there can be no other religion. It claims not only to stand, but to stand alone. It demands not only that we believe it, but that, in doing so, we consider ourselves as denying the truth of every other system of faith. Like the one living and true God, whose seal and character it bears, it is *jealous*, and will not share its honour with another; but requires us to believe that, as there is but one Lord, so there is but one faith, *the truth as it is in Jesus*. On the other hand, if Christianity be not of divine origin, it is no religion; its essential doctrines must be false; its whole structure baseless. Suppose then, for a moment, that such were the case, what could we substitute for the gospel? We must either plunge into the abyss of atheism, or find something in the regions of paganism that would answer; or be content with the religion of Mohammed; or else find what our nature wants, in that which is unjustly distinguished as *the religion of Nature*; in other words, we must *become Deists*. But is there a creed among the countless absurdities of pagan belief and worship, which any of us could be persuaded to adopt? Could we be convinced of the prophetic character of the Arabian impostor, and receive as of divine authority the professed revelations and unrighteous features of the Koran, after having rejected such a book as the New Testament, and such evidences as those of Jesus? Where else could we flee? To atheism? But that is the gulf in which all religions are lost. Darkness is on the face of the deep. Nothing remains that does not acknowledge the divine revelation of Christianity, but the self-styled religion of nature, *deism*. And what shall be said of this? I am unable to give an account of it more definite, than that it is the denial of Christianity, on the one hand, and of atheism on the other, and is to be found somewhere between these two infinitely distant extremes; but is never stationary, changing place with the times; accommodating its character to the disposition of every disciple, and permitting any one to assume the name of Deist, who will only believe these two articles of faith, *that there is a God, and that Christianity is untrue*. Such is the religion which, according to Paine, “teaches us, without the possibility of being mistaken, all that is necessary or proper to be known.” And yet, notwithstanding this boasted fulness and infallibility of instruction, there is no agreement among Deists as to what their natural religion consists in, or as to the truth of what some of them consider its most fundamental doctrines. Their chief writers are altogether at variance as to whether there is any distinction between right and wrong, other than in the law of the land, or the cus-

toms of society ; whether there is a Providence ; whether God is to be worshipped in prayer and praise, or the practice of virtue is not the only worship required ; whether the practice of virtue forbids or encourages deceit, suicide, revenge, adultery, and all uncleanness ; whether the soul is mortal or immortal ; whether God has any concern with human conduct. Now, without spending a moment upon the question as to what evidence or what adaptation to the wants of men and of sinners, deism could pretend to, after the rejection of evidence and excellence such as those of the gospel ; let me ask whether deism can with any propriety be called religion ? Does that deserve the name of a system of religious faith, which has no settled doctrine upon the most essential points of belief and practice ? which may acknowledge as many contradictory forms, at the same moment, as it has disciples, and never could remain long enough in one position or under one countenance, for the most skilful pencil to take its portrait ? But, aside from all this, it is too notorious to be argued, that whatever pretensions may have been advanced by Deists to something like a theory of religious belief, it is at best a mere theory ; utterly powerless in practice, except to liberate its disciples from all conscientious restraint upon their passions, and promote in the public mind the wildest licentiousness as to all moral obligation. Substitute deism for Christianity, and none acquainted with the nature or history of man can help acknowledging, that, as to all the beneficial influence of religion upon heart and life, in promoting either the moral purity of individuals, or the happiness of society, we shall have no religion at all.

M'Irvine, pp. 3—6.

We must make room for one more specimen of the able and impressive character of these Lectures, which we trust will prove as extensively useful on this side of the Atlantic, as they have been in the other hemisphere. In the following passage, a very prevalent infidel objection is completely demolished.

‘ It is a favourite manœuvre with infidels, to charge Christianity with all the persecutions on account of religion, and, at the same time, to speak in high terms of “ the mild tolerance of the ancient heathens ” ; of “ *the universal toleration of polytheism* ” ; of “ the Roman princes beholding without concern a thousand forms of religion subsisting in peace under their gentle sway ”. Better information on this subject is greatly needed in the community. Heathen toleration was any thing but virtuous, and much less universal than its modern eulogists would represent. It allowed all nations to establish whatever description of religion they pleased, provided each would acknowledge that all, in their several spheres, were equally good. But pagan nations required of every citizen conformity to the national idolatries. This yielded, he might believe, and be, whatever he pleased. This denied, immediately toleration ceased. Take a few examples. Stilpo was banished Athens, for affirming that the statue of Minerva, in the citadel, was no divinity, but only the work of the chisel of Phidias. Protagoras received a similar punishment for this single sentence : “ Whether there be gods or not, I have nothing to offer.” Prodicus and his pupil, Socrates,

suffered death for opinions at variance with the established idolatry of Athens. Alcibiades and Æschylus narrowly escaped a like end for a similar cause. Plato dissembled his opinions; and Aristotle fled his country, under the lash of the *mild and universal toleration of the Grecian mythology*. Cicero lays it down as a principle of legislation entirely conformable to the rights of the Roman state, that "no man shall have separate gods for himself; and no man shall worship by himself new or foreign gods, unless they have been publicly acknowledged by the laws of the state." The speech, in Dion Cassius, which Mæcenas is said to have made to Augustus, may be considered a fair index of the prevailing sentiment of that polished age. "Honour the gods", says Mæcenas, "by all means, according to the customs of your country, and force others so to honour them. But those who are for ever introducing something foreign in these matters, hate and punish, not only for the sake of the gods, but also because they who introduce new divinities mislead many others into receiving foreign laws also. Suffer no man either to deny the gods, or to practise sorcery." Julius Paulus, the Roman civilian, gives the following as a leading feature of Roman law: "Those who introduced new religions, or such as were unknown in their tendency and nature, by which the minds of men might be agitated, were degraded, if they belonged to the higher ranks, and, if they were in a lower state, were punished with death." Under this legislation, many of the governors endeavoured to compromise with Christians, by allowing them to believe and honour what they pleased in their hearts, provided they would observe outwardly the religious ceremonies ordained by the state.

Examples to the same effect, might be greatly multiplied. I have furnished enough to shew in what sense the heathen princes "*beheld, without concern, a thousand forms of religion subsisting in peace under their gentle sway*;" and how far Voltaire was accurately informed, or honestly disposed, when boasting that the ancient Romans "never persecuted a single philosopher for his opinions, from the time of Romulus till the popes got possession of their power."

It is willingly conceded, that persecutions on account of religion were enormously increased immediately after the promulgation of Christianity; inasmuch as nothing had ever before attacked the superstitions and vices of the heathen with her undaunted, uncompromising spirit. But did Christianity persecute; or was she the object of persecution? Was Jesus the persecutor of Pilate? Did Paul persecute the worshippers of the Ephesian Diana, or the heathen of Iconium, or those who stoned him at Lystra? By whose intolerance was it, that, for three hundred years, the Christian church was continually overflowed with the blood of her martyrs? Did the multitudes who perished for Christ's sake, under the paw of the lion, and the sword of the gladiator, and the screws of the rack—did they persecute the heathen priests, and people, and magistrates—Nero, and Trajan, and Diocletian—with their proconsuls, and governors, and executioners? I grant, that in the lapse of centuries the guilt of persecution did attach to the church. Christian powers, and ministers, and people have, in various ages, been justly liable to this lamentable charge. But who does not know that the church, before ever she began to persecute, had

manifestly degenerated from the purity of the Gospel, and become deeply poisoned with the spirit of the world, having her chief places occupied by such men as infidels know were not influenced by vital Christianity? Who is so blind as not to see, that wherever such evils have existed among any people called Christians, they have been because those people had so little of the spirit of the Gospel, and not because they had any of it? They have been directly the reverse of the religion professed by such persons; the fruits of their own native dispositions, combined with the character of the ages they lived in, assimilating them thus far to infidels, who have always been persecutors in proportion to their power. True Christianity desires and needs no effort of secular power to advance her cause. She asks but one favour: *liberty to preach the word.* Her whole dependence is on "the demonstration of the Spirit." "*God giveth the increase.*"

M'Ilvaine, pp. 317—320.

We have been much pleased with Dr. Morison's far less elaborate, but yet, adroit and able 'caveat against infidelity.' It is skilfully adapted to strike and fix attention, where a more copious and laboured argument would not be suited to the habits of thought, or to the frivolity of mind, generally found associated with scepticism. It is divided into two parts. The first comprises 'a portraiture of modern scepticism,' in its essential deformity and its practical effects; sketched rather too rapidly and slightly. The second part, which is the more valuable portion, comprises six chapters: I. The comparative Credit due to the Conclusions of Sceptics and of Christians. II. Experimental Test of Christianity. III. Brief Survey of, 1. The Internal Evidence; 2. The External Evidence. IV. On the uncorrupted Transmission of the Sacred Books. V. On the Inspiration of the Scriptures. VI. Popular Objections to the full Inspiration of the Scriptures considered. All these subjects are touched upon within the compass of two hundred pages, in an extremely concise, but not superficial manner: striking extracts from works of reputation are interwoven with the text; and others, as well as references to sources of fuller information, are given in the shape of notes. This 'Brief Statement' may be considered as, in fact, a judicious and popular abridgement of the Christian Evidences, which, we have no doubt, will prove effectively useful. Dr. Morison assigns the following reason for beginning with the internal evidences, which appears highly deserving of attention.

'I do not think, judging from the manner in which infidels themselves have written, that the most successful method of assailing them is to begin with a discussion of the *external* evidences of the gospel. From their general ignorance of the character of Revelation itself, and from its marked adaptation, when examined, to produce conviction of its divine origin, I rather hesitate as to the propriety of demanding the belief of a sceptic upon the mere presentation of its *external* credentials. Besides, there is scarcely any object to be achieved by this mode

of procedure, which is not equally well answered by the method of arguing the truth of Scripture from an examination of its own contents. Assuredly the divine authority of the heavenly messengers may be verified as much by what they say, as by any other circumstance whatsoever; and if the real power of conviction lies in their message, it seems but right to try its efficacy.' pp. 69—70.

In touching upon 'the transmission of the sacred books', it is a strange omission, that the valuable work of Mr. Taylor should not be referred to. Upon the subject of Inspiration, Dr. Morison avows himself a disciple of Mr. Haldane, the advocate of a 'verbal inspiration', which, as explained by Mr. H., involves a solecism: it would not be inspiration, but dictation. We cannot but think it was going a little out of the way, to introduce, in such a work, a mere theory as to the *mode* of inspiration. We hold the plenary inspiration of the sacred writings as firmly as Dr. M.; and we have explained on a former occasion *, in what sense we conceive it must have been 'virtually verbal'; but we do not agree with him and his lay doctor as to the *manner* in which they are so confident that the holy men were moved to speak and to write by the Holy Ghost. The statements of Dr. Woods, and the dogmas of Mr. Haldane, are at mutual variance; and yet both writers are cited with approbation. In treating of the Experimental Evidence, Dr. M. is in his element; and we must select from this chapter, a striking citation from Baxter, and some admirable remarks with which it is followed up.

"I think," said the good and great Richard Baxter, "that in the hearing and reading of the Bible, God's spirit often so concurreth, as that the will itself should be touched with an internal gust and savour of the goodness contained in the doctrine, and at the same time the understanding with an internal irradiation, which breeds such a certain apprehension of the variety of it, as nature gives men of natural principles. And I am persuaded that this, increased by more experience and love, doth hold most Christians faster to Christ than naked reasonings could do. And were it not for this, unlearned, ignorant persons were still in danger of apostacy by every subtle caviller that assaults them. And I believe that all true Christians have this kind of internal knowledge from a suitableness of the truth and goodness of the gospel to their now quickened, illuminated, and sanctified souls."

'Let no one venture to reject Christianity, then, who has never made it the subject of intense regard, in connexion with the exigencies which press upon his own condition and prospects. It can be but ill understood by the man who has never looked at it in its adaptation to his own case. It is an individual, as well as a general remedy; and the true study of Christianity is the examination of its coincidence with the wants and wishes, the hopes and fears, which press upon every

* Ecl. Rev. 3d Series, Vol. VIII. p. 163.

son and daughter of Adam. For the want of this close inspection of the individual aim of Christianity, it is to be feared that thousands either reject it, or are utterly indifferent to it. But how contrary is all this to the spirit of true science, which rejects nothing, and admits nothing, but upon actual experiment.

‘Let Christianity be fairly put to the test—let it be taken home with unhesitating confidence to the heart—let its divine remedies be applied to the distempered mind—let its proffered influence be implored—let its true character as a restorative system be fully and impartially tried; and then, should it after all fail to impart peace, to heal the malady of the soul, to answer its own professed designs, let it be held up to that obloquy which it deserves.

‘But where is the man who ever betook himself to Christianity without finding it to be the refuge of his weary mind? Who could ever, upon actual trial, charge it with a lack of faithfulness to its own pretensions? Who ever embraced its animating hopes without finding them productive of peace, and purity, and joy? Who ever became a true Christian without feeling the self-evidencing power of the gospel? Who ever believed on the Son of God without having proof, in his own mind, that the Bible is true? Who ever made actual trial of Christianity without finding it to be the “wisdom of God, and the power of God,” to the salvation of his soul? Who ever knew the truth as it is in Jesus without being made free by it from the thralldom of sin and the bondage of corruption? The man who is a genuine believer, is as fully conscious as he is of existence, that Christianity is no cunningly devised fable. It has established its throne in the deep-seated convictions of his heart. He has felt the transformation it has wrought: “old things are passed away; behold all things are become new.” His entire character has been favourably affected by it. Upon his once gloomy path it hath shed the light of immortality,—it has taught him to “rejoice even in tribulation,”—it has changed all the aspects of life, by throwing over them the hues of eternity,—it has conferred on him a reality of happiness which the whole creation had no power of imparting. In his own person he beholds a monument of the truth and excellence of Christianity, which forbids him for ever to doubt. By other evidences, indeed, his faith is confirmed; but in his peace of mind, in that “hope which is full of immortality,” and in the heavenward bearing of his once earthly character, he is enabled to feel that Christianity is no “cunningly devised fable.”’ pp. 64—68.

The last work we have to notice, is the production of a learned layman, the author of a Hebrew Grammar. It is an ‘attempt to state clearly and concisely the leading evidences for the truth of Christianity’, by fixing the attention upon a few strong arguments, and placing these in the most striking point of view; and it is offered ‘more especially to the notice of those who, though well acquainted with secular affairs and scientific truth, have not given the subject of Revelation that attention which its paramount importance demands.’ The general plan will be seen from the Contents.

‘Ch. I. Preliminary Observations on the Principles of Natural Religion. Ch. II. On the Authenticity of the New Testament: 1. Statement of the Argument. 2. Of the Ancient Versions. 3. Of the Manuscripts of the Greek Testament. 4. Testimony of Celsus. 5. Testimony of Porphyry. 6. Testimony of Julian. 7. Testimony of the Fathers. 8. Internal Evidence for the Authenticity of the New Testament. Ch. III. Of Prophecy. Ch. IV. Of the Life and Writings of St. Paul, as affording a satisfactory proof of the Christian Religion. Ch. V. Of the Truth of the Gospel History. Notes.’

Some of the strong points of evidence to which prominence is here given, are such as are not usually dwelled upon; but different individuals are more forcibly impressed, some with this, others with that argument; and Mr. Gyles has probably been guided in his selection, either by what he has found most conducive to the establishment of his own faith, or by what he deems best adapted to satisfy the doubts of the class of persons for whom the volume is designed. A large proportion of the text is occupied with judicious citations, which, if they detract from the originality, do not lessen the value of the book. It may serve, indeed, to suggest, what we think would be found a highly instructive exercise, and which we would take this opportunity of earnestly enforcing upon all young students; namely, a compilation, for their private use, of those arguments for the truth of Christianity which appear the most striking and conclusive to their own minds, with references to authorities. The order is immaterial: if each extract were headed, an index would serve the purpose of arrangement.

In the notes to Mr. Gyles's volume, we find a very remarkable passage extracted from Adam Smith's "Theory of Moral Sentiments," edition of 1759; which is rendered still more remarkable by its *suppression* in the subsequent editions. The explanation of this circumstance suggested by Mr. G. is, that 'the Author probably thought he was approaching too nearly the confines of theological discussion.' He adds: 'That it expressed his real sentiments, there cannot be the slightest doubt.' The apology is ingenious, but far from satisfactory. The passage, for whatever reason suppressed, is well deserving of being preserved; and as it is probably new to most of our readers, we shall transfer it to our pages.

“If we consult our natural sentiments, we are apt to fear, lest before the holiness of God, vice should appear to be more worthy of punishment, than the weakness and imperfection of human virtue can ever seem to be of reward. Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow-creatures, he may often justly elevate himself, and may often have reason to think highly of his own character and conduct,

compared to the still greater imperfection of theirs. But the case is quite different when about to appear before his infinite Creator. To such a Being, he can scarce imagine, that his littleness and weakness should ever seem to be the proper object, either of esteem or of reward. But he can easily conceive, how the numberless violations of duty, of which he has been guilty, should render him the proper object of aversion and punishment; neither can he see any reason why the divine indignation should not be let loose without any restraint, upon so vile an insect, as he is sensible that he himself must appear to be. If he would still hope for happiness, he is conscious that he cannot demand it from the justice, but that he must entreat it from the mercy of God. Repentance, sorrow, humiliation, contrition at the thought of his past conduct, are, upon this account, the sentiments which become him, and seem to be the only means which he has left for appeasing that wrath which, he knows, he has justly provoked. He even distrusts the efficacy of all these, and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime, by the most importunate lamentations of the criminal. *Some other intercession, some other sacrifice, some other atonement, he imagines, must be made for him, beyond what he himself is capable of making, before the purity of the divine justice can be reconciled to his manifold offences. The doctrines of revelation coincide, in every respect, with those original anticipations of nature; and, as they teach us how little we can depend upon the imperfection of our own virtue, so they shew us, at the same time, that the most powerful intercession has been made, and that the most dreadful atonement has been paid for our manifold transgressions and iniquities.*" Smith's *Theory of Moral Sentiments*. 1759. P. 204, et seq.

At page 213, we meet with a note which our readers will, we think, thank us for transcribing.

'The Centurion and the soldiers must unavoidably have heard the titles which our Lord assumed, mentioned by way of mockery or accusation; especially the title, "Son of God." We read (Matt. xxvii. 40) that they cried out, "If thou be *the Son of God*, come down from the cross." And again (v. 43.) "He trusted in God; let him deliver him now, if he will have him: *for he said, I am the Son of God.*" And the force of the exclamation is this: Truly he is that august person, "the Son of God," which he declared himself to be. I am not aware that any commentator has put this obvious construction on the passage.'

Art. III. *Memoirs of the Baron Cuvier*. By Mrs. R. Lee (formerly Mrs. T. Ed. Bowdich). 8vo. pp. 352. Portrait. London, 1833.

IF we were disposed to wish that the task of writing the life of 'this illustrious *savant*' had fallen into other hands, the unpresuming manner in which Mrs. Lee explains the circumstances that, in a manner, devolved upon her the honourable office of the

biographer, would render it alike ungenerous and unjust to impute presumption to her for undertaking it, or to criticise with fastidiousness her performance. On the contrary, we feel under obligation to her for bringing before the English public this interesting and authentic account of her distinguished friend.

Cuvier is a name which has become identified with science, and, like those of Linnæus, Buffon, and Davy, must share in the immortality of the knowledge which he contributed so greatly to advance. But Cuvier was not only distinguished as a man of science: his accomplished mind and estimable character rendered him an ornament of society, the centre of the social circle in which he moved, and the object of affectionate regret and veneration.

George Leopold Christian Frederic Dagobert Cuvier was born, Aug. 23, 1769, at Montbéliard, a small town in Alsace, which then formed part of the territory of the Duke of Wirtemberg. His family came originally from a village of the Jura, which still bears the name of Cuvier, and settled at Montbéliard at the era of the Reformation. The father of Cuvier served with distinction in a Swiss regiment in the employ of France, and retired, after forty years' service, with a small pension, to Montbéliard, where he was made commandant of artillery. At fifty years of age, he married a young lady, by whom he had three sons. The eldest died an infant, before the birth of George, the second son, whose feeble constitution in infancy is ascribed to the shock sustained by his mother. To the watchful tenderness of this excellent woman, he was indebted both for the preservation of his life, and for the formation of his mind and character; and to his latest years, amid the absorbing occupations of his active career, he cherished every circumstance connected with her memory. Among other traits, it is mentioned, that he delighted in being surrounded with the flowers she had preferred; 'and whoever placed a bouquet of red 'stocks in his study, was sure to be rewarded by his most affectionate thanks for bringing him the *favourite flower*.' His early education appears to have devolved wholly upon his mother.

'She guided him in his religious duties; taught him to read fluently at the age of four years; took him every morning to an elementary school, and, although herself ignorant of Latin, so scrupulously made him repeat his lessons to her, that he was always better prepared with his tasks than any other boy at the school. She made him draw under her own inspection, and, by constantly furnishing him with the best works on history and general literature, nurtured that passion for reading, that ardent desire for knowledge, which became the principal spring of his intellectual existence.'

At ten years of age, young Cuvier was placed in a gymnasium,

where he spent four years in acquiring Latin and Greek, and in pursuing the study of history, geography, and mathematics. While in this school, his taste for natural history was elicited by the sight of a Gesner with coloured plates, in the library of the school, and by a complete copy of Buffon in the possession of a relative whom he frequently visited. When twelve years old, he had made himself as familiar with the forms of quadrupeds and birds as a first-rate naturalist, by copying the prints, and colouring them. He was never without a volume of Buffon in his pocket; and his youthful admiration of this elegant Naturalist seems to have had a powerful influence in determining his pursuits. At the age of fourteen, he formed among his schoolfellows a juvenile academy, of which he was of course chosen president; and upon the occasion of an anniversary *fête*, he composed and delivered an oration in verse, to the astonishment of his auditory. Informed of his promising abilities, Duke Charles of Wirtemberg, when on a visit to Montbéliard, sent for him, and after examining his drawings, announced his intention of taking him under his patronage, and of sending him free of expense to the university of Stuttgard. He accordingly entered that university in May 1784, and spent four years in studying all that was taught in the highest classes, carrying off various prizes, and obtaining the honour of *chevalerie* *. The narrow circumstances of his parents rendering it necessary that he should now maintain himself, on leaving Stuttgard, he engaged himself as tutor in a Protestant family at Caen in Normandy, although at that time under nineteen years of age.

‘ While with the family of the Count d’Hericy, M. Cuvier saw all the nobility of the surrounding country; he acquired the forms and manners of the best society, and became acquainted with some of the most remarkable men of his time. Nor was his favourite study followed with less ardour in consequence of finding himself surrounded by new friends and new duties. A long sojourn on the borders of the sea, first induced him to study marine animals; but, without books, and in complete retirement, he confined himself to the objects more immediately within his reach. It was at this period also, (June 1791, to 1794,) that some *Terebratulæ* having been dug up near Fécamp, the thought struck him of comparing fossil with recent species; and the casual

* ‘ At the moment of entering the academy, he was ignorant of German; but, in less than a year, he secured the prize for that tongue. He always retained the faculty of speaking this language, to which he added Italian, in both of which he conversed fluently. He read several others, and, among them, English; his inability to speak which, I have often heard him regret.’ p. 271.

dissection of a Calmar led him to study the anatomy of the Mollusca, which afterwards conducted him to the development of his great views on the whole of the animal kingdom.

The class called Vermes by Linnæus, included all the inferior animals, and was left by him in a state of the greatest confusion. It was by these, the lowest beings in creation, that the young naturalist first distinguished himself: he examined their organisation, classed them into different groupes, and arranged them according to their natural affinities. He committed his observations and thoughts to paper, and, unknown to himself at that time, laid the basis of that beautiful fabric which he afterwards raised on zoology. He wrote concerning them, to a friend: "These manuscripts are solely for my own use, and, doubtless, contain nothing but what has been done elsewhere, and better established by the naturalists of the capital, for they have been made without the aid of books or collections." Nevertheless, almost every page of these precious manuscripts was full of new facts and enlightened views, which were superior to almost all that had yet appeared. A little society met every evening in the town of Valmont, near the château de Fiquainville, belonging to the Count d'Hericy, for the purpose of discussing agricultural topics. M. Tessier was often present at these meetings, who had fled from the reign of terror in Paris, and who was concealed under the title and office of surgeon to a regiment, then quartered at Valmont. He spoke so well, and seemed so entirely master of the subject, that the young secretary of the society, M. Cuvier, recognised him as the author of the articles on agriculture in the *Encyclopédie Méthodique*.

On saluting him as such, M. Tessier, whose title of Abbé had rendered him suspected at Paris, exclaimed, "I am known, then, and consequently lost."—"Lost!" replied M. Cuvier; "no; you are henceforth the object of our most anxious care." This circumstance led to an intimacy between the two; and by means of M. Tessier, M. Cuvier entered into correspondence with several savans, to whom he sent his observations, especially Laméthrie, Olivier, De la Cépède, Geoffroy St. Hilaire, and Millin de Grand Maison. Through their influence, and from the memoirs published in several learned journals, he was called to Paris, where endeavours were making to re-establish the literary institutions overthrown by the Revolution, and where it was reasonable to suppose that he would find the means of placing himself. In the spring of 1795, he obeyed the invitation of his Parisian friends, and, by the influence of M. Millin, was appointed membre de la Commission des Arts, and, a short time after, professor at the central school of the Panthéon. For this school he composed his "*Tableau élémentaire de l'Histoire naturelle des Animaux*;" which work contained the first methodical writing on the class Vermes that had been given to the world. His great desire, however, was to be attached to the Museum of Natural History, the collections in which could enable him to realise his scientific views. A short time after his arrival in the capital, M. Mertrud was appointed to the newly-created chair of comparative anatomy at the Jardin des Plantes, and, finding himself too far advanced in years to follow a study which had hitherto been foreign to his pursuits, consented, at the request of his colleagues, particularly MM. de

Jussieu, Geoffroy, and De la Cépède, to associate M. Cuvier with him in his duties. This association was exactly what M. Cuvier was desirous of obtaining; and no sooner was he settled in the Jardin des Plantes, as the assistant of M. Mertrud, July, 1795, than he sent for his father, then nearly eighty years of age, and his brother, M. Frederic Cuvier; his mother he had unfortunately lost in 1793. From the moment of his installation in this new office, M. Cuvier commenced the magnificent collection of comparative anatomy which is now so generally celebrated. In the lumber-room of the museum were four or five old skeletons, collected by M. Daubenton, and piled up there by M. de Buffon. Taking these, as it were, for the foundation, he unceasingly pursued his object; and, aided by some professors, opposed by others, he soon gave it such a degree of importance that no further obstacle could be raised against its progress. No other pursuit, no relaxation, no absence, no legislative duties, no sorrow, no illness, ever turned him from this great purpose; and created by him, it now remains one of the noblest monuments to his memory.' pp. 19—24.

The absurd manner (begging Mrs. Lee's pardon) in which the materials of this memoir are distributed into four portions, not consecutive, but synchronical, has separated from the notice of these leading events of his life, some interesting details and illustrative anecdotes which ought to have been incorporated with it. The following additional particulars relating to that part of his life which was spent in Normandy, are supplied by the funeral eulogium delivered by Dr. Pariset.

“ A citizen of Caen, who was a great amateur of natural history, possessed a magnificent collection of the fishes of the Mediterranean: the instant M. Cuvier heard of it, he flew to inspect the treasures, and, after several visits, he, by means of his pencil, that precious instrument of observation and memory, became in his turn the possessor of the collection; for, in natural history, the faithful representation of an object is the object itself. Nearly six years passed in this manner, terribly, indeed, to France and Europe, but calmly and profitably to M. Cuvier. Nevertheless, the Revolution insinuated its jealousies and suspicions even as far as his abode; and, the impulse having been given from the capital, one of those societies, or unions, was about to be formed at Fécamp, which armed the people against themselves, and were attended with the most injurious consequences. M. Cuvier saw the danger, and represented to the owner of Fiquainville, and the neighbouring landholders, that it was to their interest to constitute the society themselves. This wise counsel was adopted; the society was formed; M. Cuvier was appointed secretary; and, instead of discussing sanguinary politics at its meeting, it devoted itself solely to agriculture.” I have already related how M. Tessier happened to have taken refuge in the neighbourhood, and how he was detected and accosted by M. Cuvier; I have now to add, from M. Pariset's éloge, that, after this greeting, they became the greatest friends; and that the perfect confidence which existed between them, in a measure, rendered them necessary to each other. “ M. Tessier daily discovered

in his young friend new talents and perfections, and was astonished at the sight of his numerous productions. On the 11th of February, he wrote as follows to M. de Jussieu:—‘At the sight of this young man, I felt the same delight as the philosopher who, when cast upon an unknown shore, there saw tracings of geometrical figures. M. Cuvier is a violet which has hidden itself under the grass; he has great acquirements, he makes plates for your work, and I have urged him to give us lectures this year on botany. He has promised to do so, and I congratulate my pupils at the Hospital on his compliance. I question if you could find a better comparative anatomist, and he is a pearl worth your picking up. I assisted in drawing M. Délambre from his retreat, and I beg you to help me in taking M. Cuvier from his, for he is made for science and the world.’” pp. 272—274.

Cuvier's first printed work was a memoir “*sur l'Anatomie de la Patelle*,” published in 1792. In 1795, he began to contribute a series of valuable papers to the “*Magazin Encyclopédique*.” On the formation of the National Institute in 1796, although known only by his scientific papers, he was made one of its first members, and became its third secretary in rotation. In 1798, he was invited to form one of the *corps de savans* appointed by Bonaparte to attend the expedition to Egypt, but wisely preferred the prosecution of his scientific labours at home.

In 1800, he was appointed professor in the ‘*Collège de France*,’ where he taught natural philosophy, while he continued to lecture on comparative anatomy at the *Jardin*. In 1802, Napoleon, who, as President of the Institute, was brought into direct communication with Cuvier, named him one of the six inspectors-general ordered to establish public schools (*lycées*) in thirty towns of France. During his absence on this commission, he was made perpetual secretary to the Class of Physical Sciences of the Institute. In the following year, he married the widow of M. Duvaucel, a receiver-general who had perished on the scaffold in the year 1794.

‘This,’ remarks his Biographer, ‘was no match of interest; for Madame Duvaucel had been wholly deprived of fortune by the Revolution, and brought four children to M. Cuvier, whom she had borne to M. Duvaucel. But well had M. Cuvier judged of the best means of securing domestic enjoyment; for this lady, who is a rare combination of mind, manners, and disposition, threw a bright halo of happiness round him, which was his support in suffering, his refuge in trouble, and a powerful auxiliary, when his heavy and important duties allowed him to steal an hour of rational and unrestrained conversation. By this marriage he had four children, the first of whom, a son, died a few weeks after his birth, and who were all successively taken from him.’

pp. 29—30.

In 1812, he lost a daughter, four years of age, and in the following year, a son at the age of seven. This second loss made a

deep impression upon him, which was never entirely effaced; and even after the lapse of years, he never saw a boy of that age without considerable emotion. But the last loss which he had to sustain must have been the most agonizing,—that of a daughter, a beautiful and accomplished young woman on the eve of her bridal, in 1827.

‘Lovely in every action, lovely in person and manner, and rich in her attainments, no question ever arose as to who did or did not admire Clementine Cuvier; she unconsciously commanded universal homage, and secured its continuance by her lowliness of heart and her unfailing charity. The daughter was worthy of the father: it may be imagined, then, how that father loved her, and how heavy was the visitation. But M. Cuvier, with that high sense of duty which had always distinguished him, felt that he lived for others, and that he had no right to sink under the heavy load of grief imposed on him. With the energy that might be expected from such a character, he sought relief in his duties; and although many a new furrow appeared on his cheek; although his beautiful hair rapidly changed to silvery whiteness; though the attentive observer might catch the suppressed sigh, and the melancholy expression of the uplifted eye, no one of his important offices remained neglected: his scientific devotion even increased; his numerous protégés received the same fostering care, and he welcomed strangers to his house with his wonted urbanity. It has been related by an eye-witness, that, at the first sitting of the Comité de l’Intérieur at which M. Cuvier presided after this event, and from which he had absented himself two months, he resumed the chair with a firm and placid expression of countenance; he listened attentively to all the discussions of those present; but when it became his turn to speak, and sum up all that had passed, his firmness abandoned him, and his first words were interrupted by tears; the great legislator gave way to the bereaved father; he bowed his head, covered his face with his hands, and was heard to sob bitterly. A respectful and profound silence reigned through the whole assembly; all present had known Clementine, and therefore all could understand and excuse this deep emotion. At length M. Cuvier raised his head, and uttered these few simple words:—“Pardon me, gentlemen; I was a father, and I have lost all;” then, with a violent effort, he resumed the business of the day with his usual perspicuity, and pronounced judgement with his ordinary calmness and justice.’ pp. 43, 44.

Cuvier appears to have been a favourite with Napoleon, who, in 1814, named him a Counsellor of State. Louis XVIII. confirmed him in this high dignity, and employed him in the temporary office of commissary to the king.

‘The return of Napoleon for a while banished the new counsellor from his dignity, but he was retained by the Emperor in the Imperial University. After the hurricane of the Hundred Days, it became necessary to remodel both the Royal and Imperial Universities, and a provisional superintendence was deemed necessary. A committee of

public instruction was created to exercise the powers formerly belonging to the grand master, the council, the chancellor, and the treasurer of the University. M. Cuvier made a part of this committee, and was at once appointed to the chancellorship, which office he retained till his death, under the most difficult circumstances, in the midst of the most opposite prejudices, and notwithstanding the most inveterate resistance offered to him as a Protestant.

‘ From this period, he took a very active part, not precisely in political measures, properly so called, from which he by choice withdrew himself as much as possible, but in projects for laws, and every sort of administration, which especially belonged to the Committee of the Interior attached to the Council of State. He was also, generally speaking, the Commissaire du Roi, appointed for defending the new or ameliorated laws before the two Chambers.

‘ In 1819, M. Cuvier was appointed President of the Comité de l’Intérieur, belonging to the Council of State; an office which he held under all changes of ministry; because, notwithstanding its importance, it is beyond the reach of political intrigue, and only demands order, unremitting activity, strict impartiality, and an exact knowledge of the laws and principles of administration. In this same year, Louis XVIII., as a mark of personal esteem, created him a Baron, and repeatedly summoned him to assist in the cabinet councils.

‘ Twice had M. Cuvier held the office of Grand Master of the University, when the place could not be conveniently filled up, but he never received the emoluments of it; and, in 1822, when a Catholic bishop was raised to this dignity, he accepted the Grand Mastership of the Faculties of Protestant Theology; on assuming which, he made conditions, that he should not receive any pecuniary reward. This appointment associated him with the ministry, and gave him the superintendence, not only of the religious, but of the civil and political rights of his own creed, and ceased only with his life, although the Grand Masters were afterwards laymen.

‘ In 1824, M. Cuvier officiated, as one of the Presidents of the Council of State, at the coronation of Charles X.; and, in 1826, received from that monarch the decoration of Grand Officer de la Légion d’Honneur. On the Saturday he knew nothing of this compliment; and on Sunday it arrived, without, however, disturbing him from the delighted survey he was taking, with his daughter-in-law, of some alterations just made in his house. At this time also, his former sovereign, the King of Würtemberg, appointed him Commander of his Order of the Crown.

‘ In 1827, to M. Cuvier’s Protestant Grand Mastership was added the management of all the affairs belonging to the different religions in France, except the Catholic, in the Cabinet of the Interior; for which increase of his duties he also refused to accept any emolument.’

pp. 35, 6; 41, 2.

From another part of the work, we gather the following further details, truly honourable to his character.

‘ All the minor schools of France were likewise the objects of M. Cuvier’s earnest solicitude; and, notwithstanding the frustration of

many of his plans, from an obstinate attachment to old methods, he succeeded, by reiterated appeals to the Government, in establishing among them professors of history, living languages, and natural history. In order to further primary instruction, he caused the institution of provincial committees for superintending the schools of their own departments; thinking that emulation would thus be excited among those called to the office, consequently their zeal redoubled, and their endeavours carried to a greater extent. In some provinces, this plan was attended with the greatest success; but in others, party spirit and consequent dissension paralysed even the most active.

‘During M. Cuvier’s direction of the Protestant Faculties, he became one of the Vice-Presidents of the Bible Society, and caused the creation of fifty new cures, which had very long been wanting. The protestant churches required fresh regulation and discipline, and for this purpose he collected the opinions of the different pastors of these churches, placing in this matter, as well as in all others, great confidence in the counsels of experience; and he had, in consequence, drawn up the plan of a new law, which was to have been laid before that session in which he did not live to take his seat. The feeling with which the ministers of his own religion generally viewed him, will be proved by the following extracts from the discourse delivered at his funeral by M. Boissard, minister of the protestant church in the Rue des Billettes. “Let us not forget those long abandoned chapels reopened to our youth in the royal colleges; let us not forget the abundant distribution of religious and moral books under his superintendence. Now that his voice is extinct, let us fervently ask of our God, let us ask in the name of our dearest moral interests, in the name of our eternal welfare, to raise up other voices, which may speak with the same eloquence, the same wisdom, and the same authority. We have lost him who, with inviolable attachment, honoured the creed of our forefathers; whose great name, whose immortal labours, shed so much lustre over our churches; who burdened himself with our ecclesiastical rights in perfect disinterestedness of spirit, and with the purest and most extensive benevolence. What do we not owe to that penetrating glance which revealed to him all that was wanting in our institutions, and under which privations we had so long groaned! How many ameliorations took place in a few years; with what wisdom and charity he examined our requests; and what a new order of things would have arisen at his bidding, had the Almighty suffered him to continue among us!”’ pp. 250; 253—255.

M. Cuvier twice visited this country; the first time in 1818, when he spent about six weeks chiefly in the metropolis and at Oxford. With the attentions he received, he always expressed himself highly gratified. His second visit was in 1830. He was on the road to Calais at the moment that the last revolution of the three days took place. To return immediately, would have been imprudent, if not impracticable; but, instead of making a stay of six weeks, as he had intended, he hastened back in a fortnight; and ‘to the happiness of those around him, found himself, under the government of the Citizen-King, in pos-

'session of all his honours, his dignities, and his important functions.'

In 1832, Baron Cuvier was created, by order of Louis Philippe, a peer of France; and his appointment to the presidency of the Council of State waited only for the royal signature, when he was seized with a paralytic affection, which gradually spread through the whole system, till the action of the lungs was stopped; and on the sixth day (May 13th), he expired without a struggle, in the 64th year of his age.

Of the merit and value of Cuvier's contributions to science, we shall not here affect to speak. We have already noticed his earliest publication. Three years afterwards, he published his *Elementary View of the Natural History of Animals*, comprising an outline of the lectures he delivered at the Pantheon, in which he introduced a new arrangement of the animal kingdom, founded on more exact investigation and comparison of the varieties which exist in anatomical structure. In 1802, he published, with the assistance of his friends Dumeril and Duvernay, his *Lessons on Comparative Anatomy*, in two volumes octavo: these were afterwards extended to five. In 1812, first appeared, in four quarto volumes, his most important work, and that which will form the most imperishable monument of his fame; entitled, "*Recherches sur les Ossemens Fossiles*." In this work, he has imbodied the results of very extensive researches in a very interesting field of inquiry, relating to the remains of extinct species of animals, found in rocky or alluvial formations. It is seldom that an entire skeleton is found in a fossil state; but Cuvier's profound skill in comparative anatomy, enabled him to detect the particular species to which the fragment must have belonged, and to re-construct, or restore, as it were, the whole animal. In this way, he is considered to have made us acquainted with upwards of seventy species previously unknown. The preliminary discourse is a masterly exposition of the revolutions which the crust of the earth is supposed to have undergone. This has been translated into most of the European languages; and the English translation by Professor Jameson, published under the title of "*Essay on the Theory of the Earth*", has gone through several editions.

In 1817 appeared the first edition of the "*Regne Animal*", in four octavo volumes, one of which was furnished by the celebrated naturalist Latreille. In the same year, was published a new edition of the '*Researches*', enlarged to five volumes; and in 1824, the work was extended to seven volumes, illustrated by 200 engravings. In conjunction with M. Valenciennes, Cuvier had projected a general work on Fishes, which it was calculated would extend to twenty volumes. Eight only have appeared, owing to the embarrassments among the Parisian booksellers in

1830, which suspended the publication; but a great mass of materials for its continuation has been collected. In addition to these great undertakings, M. Cuvier had been for years collecting materials for a complete system of Comparative Anatomy, to be illustrated by drawings from nature, above a thousand of which have been executed, many by his own hand. Besides these works, and many memoirs in the Transactions of scientific societies, he published a History of the Progress of the Physical Sciences from 1789 to 1827, in four volumes octavo, which evince both original genius and extensive erudition. As Perpetual Secretary of the Institute for two and thirty years, it devolved upon him to pronounce the customary elogium upon deceased members of that body. These are collected in three octavo volumes, and bear witness to the versatility of his talents, as well as to the wide range of his attainments. When to these literary labours we add the immense quantity of business which passed through his hands as Chairman of the Committee of the Council of State, and in his other legislative and official capacities, his industry appears scarcely less astonishing than his versatility of talent. His manner as a speaker was very impressive; and his ready and natural eloquence, together with the rich stores of his mind, commanded attention. Yet, in council, he was a patient listener, never forward with his opinion; in conversation, instructive, unaffected, and accessible to all. He was a rigid economist of his own time, and so considerate of the time of others, that he would never send away a person who called to transact business with him at an unexpected or inconvenient hour; saying, that one who lived so far off (he resided at the *Jardin*) had no right to deny himself.

‘ The benevolence of M. Cuvier was evinced in every form by which it could be serviceable to others; and students themselves have told me, that he has found them out in their retreats, where advice, protection, and pecuniary assistance were all freely bestowed. Frequently did his friends tax him with his generosity, as a sort of imprudence; but his reply would be,—“Do not scold me, I will not buy so many books this year.” Many anecdotes have been told me of his purse being made a resource, not only for the advantage of science, but for those who had fled to France to avoid ruin in their own country; but even my anxiety to make known all M. Cuvier’s good qualities ought not to interfere with the sacredness of private misfortune. In his endeavours to do good, he was always most ably seconded by the females of his family, whose active benevolence has called upon them many a blessing from the hearts they have cheered by their kindness and bounty.

‘ A very remarkable and a very prominent feature in M. Cuvier’s character, was a decided aversion to ridicule or severity when speaking of others: he not only wholly abstained from satire himself, but wholly discouraged it in those around him, whoever they might be; and was

never for one instant cheated into a toleration of it, however brilliant the wit, or however droll the light in which it was placed; and the only sharpness of expression which he allowed to himself, was a rebuke to those who indulged in sarcasm. On hearing me repeat some malicious observations made by a person celebrated for his wit and talent—not being aware of the hidden meaning of the words I quoted, and having been very much amused with the conversation—M. Cuvier instantly assumed a gravity and seriousness which almost alarmed me, and then solemnly bade me beware of the false colouring which I was but too apt to receive from the person in question; but fearing I should feel hurt, he instantly resumed his kindness of manner, and lamented that the real goodness of heart, the great abilities, and power of divesting himself of partiality, in my friend, should so often be obscured by the desire of saying what was clever or brilliant.' pp. 296—298.

It is pleasing to dwell upon these amiable and virtuous traits in the character of this accomplished philosopher. To these we wish that it was in our power to add more distinct and satisfactory information than can be gathered from the present volume, as to his religious sentiments. He was a Protestant, not merely from education, but from principle; and of his enlightened philanthropy he gave abundant evidence in the unwearied attention he bestowed on promoting the extension and improvement of education among the Protestants of France. He has been charged with a facility of political principle; yet, his disinterestedness is unimpeachable; and the truth seems to be, that, devoted to science, he excused himself from being a politician.

Art. IV. *The Incarnation, and other Poems*. By Thomas Ragg. 12mo. pp. 48. Price 1s. London, 1833.

IF the following stanzas had met the eye of any person of taste and feeling, without the name of its author, no small curiosity would, we think, have been awakened, to know to what poet of the day to ascribe so happy and striking an effusion.

‘Adam, where art thou? monarch, where?

It is thy maker calls;

What means that look of wild despair?

What anguish now enthralls?

Why, in the wood's embowering shade,

Dost thou attempt to hide,

From him whose hand thy kingdom made,

And all thy wants supplied?

Go hide again, thou fallen one!

The crown has left thy brow;

Thy robe of purity is gone,

And thou art naked now.

' Adam, where art thou? monarch, where?
 Assert thy high command;
 Call forth the tiger from his lair,
 To lick thy kingly hand;
 Control the air, control the earth,
 Control the foaming sea;
 They own no more thy heavenly birth,
 Or heaven-stamp'd royalty.
 The brutes no longer will caress,
 But share with thee thy reign;
 For the sceptre of thy righteousness,
 Thy hands have snapped in twain.

' Adam, where art thou? monarch, where?
 Thou wondrous thing of clay;
 Ah! let the earth-worm now declare,
 Who claims thee as his prey.
 Thy mother, oh thou mighty one,
 For thee re-opes her womb;
 Thou to the narrow-house art gone,
 Thy kingdom is thy tomb.
 The truth from Godhead's lips that came,
 There in thy darkness learn:
 Of dust was formed thy beauteous frame,
 And shall to dust return.

' Adam, where art thou? where! ah where?
 Behold him raised above,
 An everlasting life to share,
 In the bright world of love.
 The hand he once 'gainst heaven could raise,
 Another sceptre holds;
 His brows where new-born glories blaze,
 Another crown enfolds.
 Another robe's flung over him,
 More fair than was his own;
 And with the fire-tongued seraphim,
 He dwells before the throne.

' But whence could such a change proceed?
 What power could raise him there?
 So late by God's own voice decreed
 Transgression's curse to bear.
 Hark! hark! he tells—a harp well strung
 His grateful arms embrace:
 Salvation is his deathless song,
 And grace, abounding grace;
 And sounds through all the upper sky
 A strain with wonders rife,
 That Life hath given itself to die,
 To bring death back to life.'

And who is Thomas Ragg? A most unpoetical name truly; but he did not choose it. Nor is it quite so prosaic as that of the Ettrick Shepherd. If, however, a rose by any other name would smell as sweet, a poet must not be deemed less a poet because he does not bear a well-sounding name. And assuredly, there is stamped upon these stanzas, the marks of nature's nobility; although *her hidalgos*, like those of the pure Biscayan blood, are often found in very humble occupations*. And such we find to be the case with the individual who has put forth this modest shilling's worth of verse. Presuming that our readers wish to know something more respecting him, we shall venture to confide to them the account we have received of his history. Speaking of the principal poem, our Correspondent says: 'It is the production of a young man residing near me, who has written 9000 lines in six months, working the whole time *fourteen hours a day in a twist-machine*. He was an infidel, but is now a humble, decided Christian. His circumstances are very contracted; a wife and two small children to support by the hard earnings of manual labour. He wishes to get out his large poem; but his means allow it not. The present is his first appearance before the public, except single pieces. If the present effort succeed, and pecuniary means are provided, he will publish his whole poem.'

Alas! what success can accrue from the sale of a shilling publication? But we trust that such a man will not be left without the means of gratifying his honourable ambition to publish a poem so creditable alike to his talents and to his pious motives. The present specimen can scarcely fail to procure him the assistance he so modestly expresses his hope of obtaining.

'This little poem on "The Incarnation", though in itself perfectly entire, is but in reality the tenth book of a poem in twelve books on "The Deity", which the author had written as the testimony of a converted infidel, against the abounding infidelity of the age, in all its specious and alluring forms. The publication of that work, a task far beyond his present means to accomplish, (his situation in life being that of a working mechanic,) was the ultimate object he had in view in presenting this trifle to the world; and from the unexpected approbation which the manuscript has met with, he is led confidently to hope that that object will ere long be attained.'

There is something unpromising in the announcement of twelve books of blank verse; and we should recommend a careful and severe revision of the manuscript, with a view to prune it of any redundant portions. The poem, however, our readers will, we think, agree with us in deeming far better worth publishing,

* "I can read and write and am a Biscayner."

DON QUIXOTE.

than some flashy volumes of religious poetry that have been puffed into third and fourth editions. This, in fact, is much fainter praise than is due to such really beautiful writing as the following specimen.

‘ Incarnate God !

Oh mystery of mysteries ! what tongue
Shall tell thy wonders ? who can tell th’ extent
Of love divine, that brought the Eternal down,
To creature bounds, to bleed and die for man ?
Who tell th’ extent of love in him whose name
Is Love ? Unceasing, everlasting songs
Shall raise their voice mellifluent, and harps,
Immortal harps, shall wake the high response
In vain. The Deity in Christ, and Christ
Barr’d in the dungeon of mortality,
Shall furnish still for song height above height,
Depth beneath depth, expanse beyond expanse.

‘ The setting sun behind Judea’s hills
Hid his fair face ; and veiled his golden beams
With crimson clouds, as blushing, that a light
Without his aid would soon shine brightly there,
Passing his own rich lustre ; and yet seemed
Slowly to move as though he longed to stay,
And view that sight, most marvellous of all
Duration’s lengthful records can unfold,
A Deity’s nativity ; and wept
Electric fluid on the heaving breast
Of Atalantis, as it rose to greet
His near approach, that this their meeting hour
Was come ere young Messiah’s birth.

‘ ’Twas night ;

Jordan was rolling his black waves along,
And pouring forth a vesper hymn of praise ;
And darkness o’er the towers of Bethlehem
Hung like a mossy covering.—It was night ;
The hopeful shepherds tended in the fields
Their fleecy charge ; when sudden o’er the heaven
A blaze of radiance spread ; not such a light
As flings itself athwart the northern sky,
When half year winter-night exulting sits
On his dark throne, and freezes with his frown
The very vitals of the earth and sea ;
But such as shone between the cherubim
Ere Salem was forsaken of her God.
They stood affrighted ; when before their eyes
The glorious angel of the Lord appeared,
And thus exclaimed, “ Fear not, I bring you news
Of lasting joy to all the tribes of earth,
For unto you in David’s city now
Is born a Saviour, which is Christ the Lord ;

And in a manger wrapt in swaddling clothes,
 The young Redeemer rests." He ceased ; and now,
 Quick as the marshalling of night's bright host
 Succeeds the appearance of the evening star,
 A countless multitude of shining ones
 Stood round about him ; and attuned their harps
 To raise an anthem in Jehovah's praise.
 " Glory to God " rang through the upper heaven ;
 " Glory to God," the middle skies replied ;
 " Glory to God," the earth responded loud ;
 And thunder'd, like an organ's deepest notes,
 The swelling bass of the exstastic song,
 " Peace and good will towards man."

' The vision past ;

To Bethlehem hied the rustic train to greet
 The Virgin's Son, where eastern priests appeared
 With gifts and homage, (by a meteor led,)
 To hail the new-born King. But what a throne,
 And what a palace ! Wonder, oh my soul,
 Now lose thyself in wonder !—Ah ! is this
 The best reception that a God in flesh
 Can find from man he comes to save ? Is this
 The gorgeous cradle of th' Eternal One,
 Before whom angels bow ? A manger, where
 The oxen feed ! Oh love divine ! he stoops
 To vanquish ; 'tis the chariot in which
 HE first to battle flies, who on a cross
 Shall raise the shout of victory.' pp. 4—6.

The Crucifixion has often been attempted by the artist ; but how impossible is it for the pencil to express to the eye of Faith the reality of the scene ! The sublimest conception of art is here outdone by the verse of a humble mechanic, who has studied evidently in a higher than Roman school.

' See, 'tis he ! condemned ;

He climbs the rugged brow of Calvary,
 With heavy, weary steps ; he's stretch'd upon
 The cross ! Hark ! hark ! those strokes ; they nail him there ;
 And hangs the Saviour with extended arms—
 Emblem of love's right willingness t' receive
 With open arms the trembling penitent,
 Who feels undone, and flies for refuge there.
 Now triumph, hell ! unkennel all thy swarm,
 King of the deep ! to beard the Mighty One,
 Thus impotent. The astonish'd heavens grow black ;
 The sun has, weeping, turned his face away ;
 Deep horror seizes the angelic hosts ;
 And e'en the Uncreated Father hides ;
 Man only is unmoved, or joins the fiends
 In mocking his Redeemer and his Lord.

Hark ! hark again ! what sound is that I hear ?
 'Tis the pierced Lamb, in agony intense,
 While horror of thick darkness makes his soul
 A chaos, crying loud, " My God ! my God !
 Why, why hast thou forsaken me ? " 'Tis he !
 It is Messiah ! Patiently he bears
 The insults of the railing crowd ; pours forth,
 While yet 'tis reeking, his atoning blood
 Into that dying culprit's broken heart,
 Who hangs beside him ; and in such a voice
 As shakes the adamantine rocks of hell,
 Shouting, "'TIS FINISHED," lets his spirit go.
 ' Amazing scene ! well might the sun, abash'd,
 Veil his bright face in darkness ! Well might earth
 Shake to her centre ! well the rending rocks
 Speak out their wonder ! and convulsions tear
 The universal frame ! oh love divine !
 Oh miracle of love ! oh love of God !
 How vast ! how wondrous ! passing human thought !
 Scoffer, away to Calvary ! Sceptic,
 Away to Calvary ! there behold a sight
 Surpassing all beside, t' reveal to man
 The Deity's chief attributes ; there see
 WISDOM unbounded, manifested, fair,
 In the redemption of a ruin'd world ;
 Wisdom that counted up the cost—that sealed
 The bill before creation, and now pays
 The full price down from the Eternal's veins.
 See MERCY, robed in crimson, smiling sweet,
 That now heaven's gates are ope'd to her ; and she
 Can, unobstructed, to the human race,
 Descend with welcome messages of peace ;
 While JUSTICE shines more radiantly than where
 Its name is character'd in living flame,
 In the dread realms of everlasting woe ;
 While HONOUR lifts unstained its lofty head ;
 While PURITY beholds the law fulfill'd
 By the fond bridegroom, for the hapless bride ;
 And TRUTH sees there the dreadful curse endured,
 Pronounced in Eden, " Dying, thou shalt die."
 And see immense, immeasurable LOVE,
 The crowning attribute, the link of all,
 The cement that has thus united them,
 The life-blood of redemption, that flows on
 Through every vein of all the wondrous scheme,
 Shine through the death-wounds of Incarnate God.
 Scoffer, away to Calvary ! Sceptic,
 Away to Calvary ! there, there behold
 How RIGHTEOUSNESS has kiss'd the lips of peace ;
 And TRUTH and MERCY have in union met,
 Embracing in the Saviour's bleeding heart.

Marvel!—but marvel not in such degree,
 As to conceive the act impossible.
 Ponder it, analyze it, weigh it well,
 And weigh again, consider all its points,
 With all thy skilfulness; what doth it, save
 Exalt the moral o'er the physical,
 And shew the *moral being* of a God
 Perfection, that, for sin, creation meets
 Inevitable death; and to redeem
 From that dread curse, the Maker should assume
 A mortal form, and taste death's bitterest pangs,
 Rather than let one moral attribute
 Give way! Oh sin! how dreadful thy effects!
 Oh love divine! how wonderful art thou!
 Had universal nature backward slunk
 Into the barren womb of nothingness;
 Had light turned darkness, matter chaos wild,
 And order rank confusion, it were nought
 To that stupendous scene, where Godhead died
 "For man, the creature's sin." Oh love divine!
 Unchanging, lasting, *EVERLASTING* love!
 Wounded and bleeding—triumphing in blood,
Dying—endowed with stronger life in death,
 What shall exhaust thy fulness? Deity
 Itself, in person of th' Eternal Son,
 Was emptied of all else but thee, that thou
 Might'st triumph; but thy fountain still remained,
 And still remains, exhaustless. Love divine!
 Boundless, immense, immeasurable love!
 Duration's ceaseless ages still shall own
 Thy heights, thy depths, thy wonders, half untold;
 Though all the songs of man, from death redeemed,
 And all the symphonies of angels' harps,
 Be raised to thy unfailing source and thee.' pp. 16—19.

If our recommendation has any weight with our readers, they will lose no time in purchasing a copy of these poems. But we cannot refrain from indulging the hope, that our notice may lead to some generous effort to rescue the Author from the cruel necessity of working fourteen hours a day to earn a bare subsistence for his family. That such a man should be found in such a grade of society, we know not whether to rejoice or to deplore. One is tempted to feel proud that England can produce such mechanics;—to blush or grieve for our country, that such should be the hard terms of their condition.

- Art. V. 1. *Christian Experience*; or, a Guide to the Perplexed. By Robert Philip, of Maberley Chapel. Second Edition. 18mo., pp. 206. Price 2s. 6d. London, 1830.
2. *Communion with God*; or, a Guide to the Devotional. By Robert Philip. Second Edition. Price 2s. 6d. 18mo. London, 1832.
3. *Eternity Realized*; or, a Guide to the Thoughtful. By Robert Philip. 18mo., pp. 207. Price 2s. 6d. London, 1832.
4. *Pleasing God*; or, a Guide to the Conscientious. By Robert Philip. 18mo. Price 2s. 6d. London, 1832.
5. *The God of Glory*; or, a Guide to the Doubting. By Robert Philip. 18mo., pp. 216. Price 2s. 6d. London, 1833.

WE owe perhaps an apology to the Author of these excellent publications for not sooner introducing them to the notice of our readers. Although hitherto silent, we have by no means been inattentive to their successive appearance, nor insensible to their claims on our commendation. It is with great pleasure that we now proceed to the discharge of a duty which will be accompanied with almost unmingled satisfaction.

To come forth in the character of a Guide,—publicly to claim the confidence of mankind,—to profess ability to direct their judgements, and to assist their decisions in relation to subjects on which their everlasting interests depend, may appear, at first sight, to involve something like arrogance or temerity. That man would seem little to be envied, who, by such high pretensions, should place himself in a point of observation so likely to produce extravagant expectations, and so adapted to provoke the severity of criticism. To claim to be a ‘Guide’ to even *one* class of persons, is assuming much responsibility; especially if the subjects on which they require assistance, involve many questions of difficult solution; but to profess a readiness to discharge this office at once to ‘The Perplexed,’ ‘The Devotional,’ ‘The Thoughtful,’ ‘The Conscientious,’ and ‘The Doubting,’ might seem to betray either an inadequate idea of the magnitude of the task, and the qualifications it requires, or an excessively high estimate of personal ability.

And yet, every man who sustains the ministerial office, professes to be this—*all this!* Alas! how few are adequately aware of what they covet, and of what they become, when they desire, or enter the sacred profession! And how happy would it be for the church, if all who are officially the guides of others, were as worthy of being heard by those whom they address, as the books before us are of being read by each and all of the classes whose attention they solicit.

With the first and the second of the volumes in the above list, we may suppose many of our readers to be already acquainted, as they

have been published some time. That on "Christian Experience" consists of essays which, we are told in the preface, 'are the substance of actual conversations with the perplexed.' They embrace a variety of subjects, and, we have reason to know, have often been of much service, when placed by ministers in the hands of that class of persons for whom they are intended. The "Guide to the Devotional," is a delightful production. Many, we doubt not, who will read this brief notice of its excellence, have not now to learn its character from us; they have already been led by it to that divine communion which it describes, enforces, and assists with such admirable skill. Were we noticing it as a separate publication, or on its first appearance, we should give both a sketch of its contents and extended quotations: as it is, we shall confine ourselves to one short extract.

'Hearers have it in their power, to make both a good man and good preaching much better. For, if both are worthy of esteem, even whilst his people are not very prayerful, or whilst only a few of them are so, what would his spirit and sermons be, were he sure that the great body of his charge came from their closets to the sanctuary?

'You have perhaps said, when you heard of the preaching of Whitfield, Romaine, and Spencer, why do not our ministers preach with their unction and energy? One reason is, that far fewer pray for us, than the number who prayed for them. Whitfield was borne up, and borne through, by the high and sweet consciousness that, underneath him, were the wings of the secret and family prayers of thousands. He had Aarons and Hurs to hold up his hands upon every mount of Amalek, where he unfurled the standard of the cross. Under such circumstances, he could not, and no good man could, be cold or tame in his preaching. It may be said in answer to this, "that Whitfield, by his own devotional spirit and example, created the prayerfulness which thus inspired and sustained him." And to a great extent, this is true. But "prayer was made for him," not only by his own converts, but by all who loved and longed for the conversion of souls. He knew this,—and "watched for souls", as one who must give account. Now something, yea much of this, you may promote by a prayerful regard to your own profiting: for if you consult your own spiritual benefit, your minister is sure to be benefited. A praying people will make a preaching minister, as much by their prayers for *themselves*, as by what they offer for him. And in this obvious way: whilst the consciousness that he is not forgotten at the mercy-seat, will soothe his spirit, the consciousness that you have been *alone* with God, and are come from communing with God and the Lamb, will rouse his spirit to meet your spirit, so as to *minge* with it in all its holy aspirations. He will feel, through all his soul, that a devotional people cannot be edified by an undevotional minister;—that a sermon unbaptized by prayer will betray itself and him too, amongst the prayerful; and that no dexterity in speaking will mask heartlessness in thinking. Thus he will have in your devotional character, a check upon his own; and his own, thus kept on the alert, will re-act upon yours in a similar way.

‘ Besides, if your errand to the house of God be a *spiritual* one, you cannot expect to succeed without trying, at least, to be, “in the spirit” on the Lord’s day, before you go out. It should not depend upon the morning prayer, or the morning sermon, of the minister, whether you shall be in a good or a bad frame during the sabbath. They may, indeed, have occasionally broken up a bad frame of mind, and been, unexpectedly, the means of restoring your soul from its wanderings; but, whenever they have been instrumental in this way, you have been made to feel deeply, at the time, that such sovereign *lifts* were fraught with reproof, as well as with revival. You never were unexpectedly quickened in the sanctuary, without being cut to the heart, by the consciousness that you might have been restored sooner, if you had not restrained prayer before God. Accordingly, your first resolution, when thus brought again to your “right mind”, was, that you would not let things go wrong again between you and God, by coming prayerless or heartless to the house of God. I remind you of this fact, that you may feel that you have no reason to expect to see his glory in the Sanctuary, unless you have prayed at home: “*I beseech thee, shew me thy glory.*” Whatever is worth *finding* in his house, is worth *seeking* in your own closet. It is, therefore, presumption, if not high insult, to expect the Divine presence or blessing in Zion, if we neglect to pray for them before we come to Zion. If we would feed upon its “green pastures”, or be refreshed by its “still waters”, we must, like David, pray, “*Oh, send out thy light and thy truth: let them lead me, let them guide me to thy holy hill.*” pp. 131—135.

We might have selected from this volume many passages of more striking character, far more eloquent and original than the above; we have preferred it, however, on account of the important practical truth which it contains. It conveys a lesson which, we fear, many hearers have yet to learn. Few are aware that the success of ministers depends as much upon their people as upon themselves; that the barrenness of the pulpit is often connected with the prayerlessness of the pew; and that an indevout people would be an obstacle to the usefulness of a minister, if such could be found, who should unite to the holiness of an angel, the devotedness of an apostle or the zeal of a seraph.

If any extensive revival of religion is to take place among us, it will unquestionably be preceded and accompanied by an evident outpouring of the spirit of prayer. Christians will learn to be dissatisfied with their present habits, as it respects both their private and their social supplications. We are often disposed to question whether the usual mode of constituting and conducting the Prayer-meeting, in congregational churches, is the best that might be adopted for exciting and sustaining the devotional spirit. There being one meeting for the whole church and congregation, many evade altogether the obligation to attend, as it never reaches their personal consciousness by any distinct appeal; many attend irregularly; and, of those who ordinarily form the meeting, very

few, in proportion, ever publicly engage in the service. Of these few, some *ought* not; while others would be more happy and more acceptable in a smaller and more private society. And, even in respect to those whose exercises are the most edifying, it often happens, that they are unavoidably called upon so frequently, that they damp the spirit by their sameness, as they sometimes fatigue the body by their length. We have thought, that if, in large congregations especially, there were *several* little companies for prayer, all these evils would be avoided, and many incalculable advantages secured. Each individual would feel more strongly the duty of being in his place; the gifts and piety of a greater number would be elicited and enlarged; and several whose exercises pain the many, would edify the few. Each of these companies might be visited in turn by the minister, and all might unite occasionally in one special devotional service. Independently of the facilities which this arrangement would afford for pastoral inspection, it would diffuse the warmth of devotion and the spirit of prayer more extensively and *really* among the people, and would produce that state of things, both in the pulpit and in the pew, so forcibly described in the preceding extract. When Peter was in prison, prayer was made for him '*by the church.*' On his deliverance, he went to the house of Mary, the mother of John Mark, where "many were gathered together praying:" this, however, could be but a handful of those who were interested in the fate of the apostle, and by whom prayer was made for him to God. There were, probably, *many* other companies met at the same moment, and engaged in the same exercise; and these separate and yet associated supplications constituted the prayer of the church.

"ETERNITY REALIZED," the next "Guide" to be noticed, we consider as one of the best, if not the very best of the series. It is intended for the 'thoughtful,' and it is calculated at once to stimulate and to direct their contemplations. It consists of ten essays, of which the first two are on the 'duty' and the 'possibility' of Realizing Eternity; the third, treats of 'the Excuses' for not doing this; the fourth and fifth are on 'Nominal Faith,' and 'Spiritual Declension,' as arising from acting on these excuses; the sixth is entitled, 'Faith, believing unto eternal life;' the seventh, eighth, and ninth are, 'Eternity Realized' in the 'sanctuary,' 'at the sacrament,' and 'at home;' the last, is entitled, 'Christ the Glory of Eternity.'

We feel a reluctance to express ourselves, in relation to the merit of this volume, as our opinion and experience would prompt, lest our language might be mistaken for compliment or extravagance. We read it with indescribable pleasure. We know of no work of its size capable of making a Christian think so much, so seriously, and so well. It abounds with pointed and pithy sen-

tences, comprising in few words a fullness of meaning, and sometimes conveying it with a quaintness which renders forgetfulness impossible. The conceptions are often original, sometimes grand and awful, always serious. It excites the dormant power of the reader, and compels him to exert for himself something of that energy which the writer so conspicuously displays,—by which he lifts the covering that lies upon “the things that are unseen,” and brings the secrets of eternity to bear on the diversified engagements of time. We could wish to see the volume in the hands of all whom we love, especially of educated youth, who, by making it their companion and imbibing its spirit, would soon feel that religion not only diffuses in the heart the calmest satisfactions, and animates virtue by the sublimest motives, but that it opens to the powers of the mind a sphere for their largest scope and loftiest exercise.

We shall give one or two extracts, but we must warn our readers, that a proper idea of the work can be obtained only from its being read and meditated on as a whole. Our first extract is taken from the opening paragraphs of the first essay, “on the duty of Realizing Eternity.”

‘Did “Eternal Life” suggest to us only the bare idea of living for ever in an unknown world, it would deserve more attention than is usually given to heaven or hell. “The life that now is”, is such an evanescent vapour, that “everlasting life”, however deeply veiled as to its place or employments, is a contrast which ought to arrest and rivet supreme attention. The bare fact of immortality is fraught with instruction and warning. It has a commanding character, independent of its revealed character. For, as life involves thought, and feeling, and action, an eternity of thinking, an eternity of feeling, an eternity of acting, is a solemn consideration! It could not be weighed without profit. Who would not be improved, both in character and spirit, by arguing thus:—“I must *think* for ever; would an eternal train of my usual thoughts be either worthy of me, or useful to me? I must *feel* for ever; would an eternal reign of my present spirit and desires please me? I must *act* for ever; would an eternal course of my habitual conduct bring happiness, or even bear reflection?”

‘We could not bring our tastes and tempers to this test, without improving both. The moment we realize an eternity of any vice or folly, we are shocked. To be eternally passionate, or eternally sensual, or eternally capricious, is a state of being which must be appalling and repulsive even to the victims of these vices. Thus, independent of all the light shed upon immortality by the gospel, immortality itself sheds strong and steady lights upon our personal interests and relative duties. Life involves, also, society, intercourse, and their natural results. Would, then, an eternity of the terms and temper of our present domestic and social life be altogether agreeable to us? Should we like to “live for ever”, just as we now “live together” at home? Would an eternity of our present feelings towards certain persons be either creditable or useful to us? Should we be quite sa-

tified to obtain and deserve, for ever, no more respect than we now enjoy? Would an immortality of our present relative condition please us? Here, again, by realizing an eternity of social life, we catch glimpses both of duty and interest, which compel "great searchings of heart", and suggest many valuable improvements of character.

'It would, then, be equally unwise and criminal, not to realize even a veiled eternity. It would be both moral and mental weakness not to judge of our present character and pursuits—of our present spirit and habits—by their fitness and likelihood to please and profit us in a "world without end." What attention, then, is due to an unveiled and illuminated immortality; and what an influence it might have over us, if habitually realized as it is revealed! It comes before us in the gospel, as everlasting happiness in heaven, or as everlasting misery in hell; as an eternity in the presence of God, and in the fellowship of all the god-like spirits in the universe; or as an eternity in the presence of "the devil and his angels," and in the society of all the impious and impure. Extremes, thus infinite and endless, deserve all the attention which law or gospel demands for them. Habitual remembrance of them would be imperative duty, if neither law nor gospel enforced it. Such an eternity makes many laws for itself. It is *itself* a law, and felt to be so when it is realized. For as Sinai awed the thousands of Israel, by its solemn aspect, long before the trumpet sounded, so the very aspect of eternal bliss or woe appeals to the understanding and the conscience, by its own solemnity.' pp. 1—4.

The following remarks, which close the second essay, are equally striking and just.

'I must now say distinctly, that I have a very mean opinion of all the ordinary excuses, put forward to palliate or explain the slight attention given to eternal things. I feel thus, especially, in reference to the wrath to come. When that is dwindled into a question about the *materiality* of everlasting burnings, both the head and the heart do themselves little credit. For, whatever unquenchable fire, or the deathless worm, may literally mean, they can mean nothing good,—nothing easy,—nothing temporary. Besides, to a mind rightly exercised and disposed, there is surely more than enough to awe it, and to fix its awe, in the single fact, that hell is, "the wrath of God and the Lamb."

'There can be no great soundness of judgement, nor justness of feeling, where the impression of this solemn fact is defeated or weakened by curiosity. It does, therefore, appear to me one of the deceits of the human heart, if not one of the wiles of Satan, when our thoughts entangle themselves with the minute details of future misery, and thus escape from the awful and obvious truth, that it is "everlasting destruction from the presence of the Lord, and from the glory of His power." Yes; hell is this, whatever else it is, and whatever else it is not. Of what consequence then is the question, what else is hell, seeing it is *this*? Oh, did we estimate things according to their real or their relative importance, there is in this one view of the wrath to come, such definite and appalling terrors, that even a momentary glance at them, if

given daily, could not fail to keep us fleeing from that wrath, and clinging with a death-grasp to the cross, as the only refuge from it.'

pp. 39—40.

In the fifth Essay, 'on spiritual declension,' after noticing the *fact* of a sensible and unhappy change in a man's feelings, without any great apparent change in his habits,—a blight on the spirit, but not consciously induced by allowed misconduct,—the Author thus proceeds.

'In this dilemma, it is not uncommon to have recourse to a false principle of explanation. Some ascribe the decay to the *sovereign* withdrawment of the Divine Presence; meaning by that, the hiding of God's countenance from the soul, as an *experiment* upon the soul. Others, justly afraid of resolving into absolute sovereignty, what is but too easily explained by the weakness of human nature, ascribe the decay to that weakness. They say, "it is only what might be expected in the case of imperfect creatures, whilst in a world so imperfect." Thus they lay their account with sinking into occasional deadness and formality; and regard the declension as a matter of course, or of inevitable necessity.

'This solution is as unwise as the other is impious. Not, however, that there are no circumstances which upset the power of godliness for a time. There are: and, under them, the Christian is, perhaps, quite as much an object of pity as of blame. The shock of sudden calamity, or a severe prostration of strength and spirits, is almost sure to overpower or impair the spirituality of the mind. Neither devotional habits nor feelings, which have been formed in health and prosperity, can accommodate themselves, at once, to pain and poverty. They are both shaken and shattered for a time; and, then, it is not improper nor imprudent to take the full comfort of the gracious assurance, that our pitying Father "knoweth our frame, and remembereth that we are dust."

'It is not, however, safe nor wise to have recourse to this principle, when neither the body nor the mind is broken down by care. Any decay of spirituality that occurs, whilst we are in ordinary circumstances of character and condition, will be found to spring from inattention to—Eternity.

'This is a much more frequent and fruitful source of religious declension than we are apt to suspect or willing to believe; because we forget or overlook the degree in which the light of eternity was upon divine things, when we were first and most affected by them. This is the real *secret* of those relapses which we cannot account for, when there has been no moral defection. The light of eternity has been suffered to pass off from the objects of faith and the acts of devotion.

'If you are not fully aware of this, or did not observe how much a sense of eternity blended with all your first and strongest impressions of divine things, the consideration of it will amply repay you for both the time and thought it calls for. Now, at whatever point of truth your serious impressions began, the *force* of that point was derived from eternity. Even if your heart was first moved and melted by the *love*

of Christ, this is the fact of the case. You, indeed, thought of nothing, at the moment, but the glories, grace, and sacrifice of the Lamb of God. All your wonder and gratitude were concentrated upon his person and work. He was "all and in all, and altogether lovely," in the views which then captivated and conquered your heart. And, had any one said to you, at that sacred moment, that you were thinking of eternity, you would have replied, "I think, I can think, of nothing but the amazing and melting love of my Saviour; and of my own guilt and folly, in not thinking of it sooner."

There was, however, much reference to eternity in all this process and pressure of thought and feeling. You, indeed, were not conscious of it; because, like sun-light upon flowers, the light of eternity does not divide our attention between itself and the objects it shines on. It was, however, there; blended with and beautifying every view of the Saviour and salvation. Accordingly, had you analysed your own thoughts at the time, or afterwards, you would have found that they had not only glanced alternately at the past and future eternity of the love of Christ; but, also, that its eternity was the very *crown* of its worth and glory. For, had He not loved for eternity, and redeemed for eternity, you could not have thought nor felt as you did. Had any doubt of eternity itself, or of the eternal duration of his love, mingled with your meditations, they would not have been transporting nor transforming in their influence.

There was, however, more than an undoubting recognition of eternity, in your adoring views of the Saviour. They were based upon, and blended with, a settled and solemn persuasion of the immortality of the soul. Your spirit, although unconscious of its own transitions between eternity and the cross, was yet, and all the while, glancing from the one to the other, and linking both together. Its movements were too numerous and rapid to be felt as transitions of thought or feeling, at the moment; but, now that you begin to analyze them, you perceive that you were employing the glories of the cross to soften eternity, and the glories of eternity to enshrine the cross. Thus, all your most realizing and influential views of the Lamb slain, were full of immortality. Eternity was all around the cross, as the flood around the ark; and though your eye, in its intended and intense gaze, was fixed, like the dove's, on the refuge; like her's also, it darted sidelong and swift and perpetual glances on the surrounding waters.

Now, as this was the real character of your fixed and finest views of the Saviour and salvation, and as they derived so much of their power and glory from their connection with eternity; it is not wonderful that both their power and their glory should decay, whenever you lose sight of eternity, or cease to look at the cross in the light of it.

In like manner, if your personal piety began in a deep sense of the value of your *soul*, that solemn conviction derived its chief solemnity from eternity. It was more than based on, or blended with, the consciousness of immortality: it was "full" of immortality. It would have been powerless, yea, been nothing, but for eternity. For, whatever you thought or felt, in regard to any or all the powers of the mind, it was the fact of their being eternal powers, that arrested and riveted your attention. It was memory, as remembering for ever;

it was imagination, as creative for ever ; it was reason, as reasoning for ever ; it was conscience, as judging for ever ; that awed and amazed you. Eternal consciousness ! eternal thought ! eternal feeling ! was the absorbing consideration. It was not mental power, as mental ; nor moral sense, as moral ; but the eternity of mind and conscience, that impressed you. It was not the degree in which the soul was capable of enjoying or suffering ; but the "everlasting" duration of future joy or woe, that determined you to care for your soul. Accordingly, had its faculties been both fewer and feebler, and even incapable of any improvement, here or hereafter, their eternity would have stamped and sustained them as infinitely valuable in your estimation. And, as they must advance for ever, as well as endure for ever, you certainly did not overrate their value, when you resolved not to lose your soul.

' Now, if these solemn views of the immortality of your spirit have been allowed to pass away, or to languish into cold and heartless forms of thought, it is not surprising that you should kneel at the mercy-seat without enjoyment, and at the cross without feeling. For how can the soul, when it has become almost insensible to its own immortal nature, and immense value, and amazing faculties, feel alive in prayer and meditation ? How can the throne of grace be attractive, or the cross dear, "as in the days of old," when you no longer come to them under a deep or distinct consciousness of your immortality ?

' The want, or the weakness, of this, is just as incompatible with a devotional spirit, as the want or weakness of humility, penitence, or faith. Now, you are fully aware, that a self-righteous, or a self-sufficient spirit does not, and cannot, find communion with God, nor comfort from the promises. You know well, that if you forget your guilt or weakness, you are neither successful nor urgent in prayer. Accordingly, you find it necessary, and make it convenient, to keep up a habitual sense of your sinfulness and unworthiness, that thus you may be humble before God, whenever you appear before him in the sanctuary or the closet. All this is as it should be. The habitual consciousness of immortality is, however, as necessary as humility. Indeed, humility will not be very deep, when the sense of immortality is dim. The latter is not, indeed, like the former, one of the "graces" of the Spirit ; but it is the element in which they were all born, and out of which none of them thrive well. We are not repenting well, when we are not repenting for eternity ; nor praying well, when we are not praying with an express reference to eternity.' pp. 86—94.

We shall only add two short extracts from this volume. Our readers will perceive in both an originality of thought and illustration, which, though *bordering*, perhaps, on the fanciful, is admirably adapted to rouse and rivet the attention, and, what is still better, to cause a deep and devotional seriousness to gather on the spirit. The first is from the essay on realizing eternity 'at the sacrament' ; and the second is the closing paragraph of the book.

' It is not difficult to realize the *purpose* for which we should keep

the feast in heaven. For, were it possible to pass within the vail of that temple "once every year," or even once in the course of our life, and to remain as long as the high-priest did in the holy of holies; and then to return to the earth, not at all unfitted for the ordinary duties of life, nor at all insensible to the real worth and claims of human affairs; we see, at a glance, that we should make all the enjoyment of this visit to the "third heavens," bear upon practical holiness for ever after. We feel, that, if it were put to us, whilst within the vail, what we should choose to bring down from heaven, as most useful on earth, and most conducive to promote our final meetness for "eternal inheritance," we should fix upon the grace which would enable us "to pass unspotted through the world." This, after having seen God's "holy hill," we should prefer to a crown of glory or a harp of gold, when we had to *return* to the work and warfare of faith, in this world. Indeed, no fruit "of the tree of life which is in the midst of the paradise of God," would be preferred to that which would fortify us to do and endure the will of God well. Or, if we did feel any longing to bring down something which should attract public notice by its splendour, or feed self-complacency by its singularity, we should blush for ourselves, and flee from the vain desire, "as from a serpent."

'Now, even by this brief look at "eternal things," we have caught a glimpse of the practical purpose of sacramental communion, which is just as *sober*, as the point from which it is gained is fanciful. That which we would thus bring from the table in heaven, we ought to *seek*, chiefly, at the table on earth;—firmness to resist temptation, and fortitude to bear our trials.' pp. 161—2.

'Having thus endeavoured to realize some of the chief joys of being with the Lord, it will not be imprudent nor unprofitable to glance at the pleasures which must spring from witnessing his present *offices* in heaven. We now think of his INTERCESSION with delight. We shall soon see how it is conducted. And, whatever be the manner or the spirit in which he intercedes, both will throw back our thoughts upon the lowness of our past and present estimate of it. Nothing, perhaps, will deepen our humility in heaven, more than the remembrance of our reluctance to pray, when we see how the Father "waiteth to be gracious", and how the Son "ever liveth to intercede". We shall judge impartially then, how they ought to pray whom we have left on earth; and, in thus judging of their duty, we shall, with all the reason and conscience of our perfected spirits, condemn the formality and coldness which so often marked our devotion. Only think!—what we must feel when we first see the Saviour rise before the throne to intercede for those whom we have left? It is not necessary, in order to realize the effect of this act on our minds, that we should assist our thoughts now by the material imagery of a "golden censer", or of "much incense". No; the bare idea, that he "appears in the presence of God for" his people, is quite sufficient to lift up our spirits to something of that holy amazement which they must feel, when they see and hear how he pleads for his church. Such will and must be the effect of witnessing his actual intercession, that no witness of it

could be unwilling to return to the earth for a time, (were a return proper in all other respects,) just to pay *due honour* to that intercession.' pp. 206, 7.

"PLEASING GOD, or, a Guide to the Conscientious," is hardly inferior, in any respect, to its immediate predecessor which we have just noticed. We think the *principle* which it attempts to establish, and with which it would animate Christian obedience, one which can never be forgotten without every department of duty being sensibly affected. To study to *please* God, rather than merely to avoid offending him, is a noble and dignified aim: it has a tendency to animate zeal, and to infuse a care and a conscientiousness into every exercise. That it is scriptural, cannot be doubted. To shew ourselves "*approved*" unto God,—to act with a view to this result, is obviously a part of the Law of Christ, and, as such, a duty binding on the whole Christian community. Mr. Philip has stated and defended the principle with great force, and has shewn the blessed effects that would flow from its operation. After an essay on 'the fear of displeasing God,' he illustrates 'Repenting' and 'Believing' so as to 'please' him; then, the 'pleasing God' in 'public worship,'—in the 'closet,'—by 'family holiness,'—by our 'temper,'—by the 'application of money,'—and by 'doing good.'

After exhibiting, in the first essay, the nature and importance of what we may call the negative principle of Christian obedience, Mr. Philip thus proceeds:

'This holy fear of displeasing God is not, however, the *whole* spirit of Christian obedience, nor of Christian watchfulness. Valuable as it is, as a principle of both, and valid as it is, as a proof of saving conversion, it is not the best nor the easiest spirit of duty.

'It is, however, a spirit which we can never safely dispense with. It must not be *displaced* by any other motive. For, although there are higher and holier motives than the fear of displeasing, they are all *so* holy, that they cannot be acted upon, nor yielded unto, where this godly fear is not cherished. It is, indeed, the only *element* in which love, or gratitude, or zeal, can be kept in a healthy state. They were born in that element; and, therefore, cannot live long out of it. Holy fear is "the native air" of the filial spirit of adoption. Accordingly, God assures us, that "*Happy is the man who feareth alway*". And never was the truth or wisdom of this maxim more illustriously exemplified than in the primitive churches. They "*multiplied*", whilst they walked equally "in the fear of the Lord, and in the comfort of the Holy Ghost." *Acts*, ix. 31.

'But, whilst the fear of displeasing God is thus important and indispensable, both the desire and the hope of *pleasing* God are equally necessary, if we would obey in the spirit of the Gospel. Indeed, we are sure to displease God, if we do not try to please him in obeying. For

obedience, however conscientious, is not filial nor cheerful, until its grand aim is, to be "well pleasing in His sight". And, as obedience is never so acceptable or glorifying to God, as when it is intended to please him, so it is never so *easy* to ourselves as when this is its express object.

'It does not require much humility to say, in answer to this remark, that our poor services are too imperfect to warrant any hope that God should be pleased with them. They are, indeed, both poor and imperfect. It is even a wonder that we are not punished for their imperfections. We cannot, therefore, think too lowly of our best services. We ought not, however, to think *meanly* of well-meant obedience. It is imperfect; but it is not contemptible, except when it is put forward as a ground of hope, or as a price for mercy; and thus, it never is reckoned by any believer. We never dream of atoning for sin, nor of meriting heaven, even by the work of faith and the labour of love. But, on the other hand, neither do we dare to think meanly of that work, nor of that labour, when they are performed by *other* Christians. We feel warranted and bound "to esteem them highly for their works' sake". And they feel under the same obligation to respect what is good in our character. They know that we are imperfect, and we know that they are not perfect; but neither, on that account, despise the obedience of the other, or think it unworthy of notice. It is, in both, the practical proof of their faith.

'Now, as the proof of faith, and as the fruit of the Spirit, we ourselves venture to regard our obedience with some pleasure. We are, indeed, displeased with it, and ashamed of it, and almost afraid to admit that it amounts to *proof*; but, still, we do hope that it affords some evidence, both to God and man, that we are not unbelievers. What we are by Grace, and what we do by Grace, and what we wish to be, form the materials from which we humbly venture to conclude, that neither our faith nor our repentance is insincere. However much, therefore, we are displeased with ourselves, (and we cannot be too much,) it is still the fact, that we are so far pleased with the change which Grace has effected upon us, as to consider it a token for good, and some sign that we have not believed in vain, nor received the grace of God in vain. We may not venture to draw this conclusion in express words, nor yet to look steadfastly at it in thought; but we do take it for granted, in some degree. Indeed, if we did not, we should be compelled to regard ourselves as still "in the gall of bitterness, and in the bond of iniquity". For, if our character, and conduct, and spirit prove nothing in favour of our conversion, we must relinquish the fond hope that we are converted; and this—we are not willing to give up entirely. And we have no occasion to give it up at all, if we are conscientiously afraid of displeasing God. There is "the root of the matter" in the heart, wherever this holy fear influences the life.

'There is, then, some *reason* why we should feel some pleasure in what we ourselves do and endure, agreeably to the Will of God; because it would be both unreasonable and unwise not to be pleased, when we see others endeavouring to glorify God. Accordingly, we are delighted when others walk at all worthy of their high and holy

calling. We never think that they are making God their *debtor* by such conduct; but we often think that God will not be unmindful of such conduct. We attribute no legal merit to it; but we do attach great importance to it, as the work of faith and the labour of love. And, as such, it is well pleasing to all who love holiness. Even the world pretends to be much pleased with a consistent Christian.

‘And, is God’s temper, or rule of judging, so *unlike* all the best principles by which his people judge of each other, that He is not at all pleased with conduct which thus delights them? Is He but just not angry, when they are glad to see each other “walking in the truth”? Is He all but disappointed, when even His angels rejoice over the penitent?’

‘We do not think so in the case of others, whatever we may suspect in our own case. We are sure that God was well pleased with some of the patriarchs, with many of the prophets, and with most of the apostles. We know, that whenever his lips have said “Well done,” to any of his servants, the sentence has been preceded by feelings of pleasure in his mind: for such a cordial approval at the close of life, implies many feelings of complacency during the progress of life.’

pp. 13—19.

‘I would, therefore, set you at once to try to *please* God. There is nothing so easy as this, when there is an honest desire to please Him; because there is nothing so simple. For, whoever has any right ideas of God, must see at a glance, what kind of praying, and what kind of conduct, and what kind of spirit, would please Him. A man whose ideas of God are but few and very superficial, and who is not very willing to serve Him, may judge very partially, and very ill, in a question about *displeasing* God. Inclination may bias his judgment and betray his conscience, when all that he aims at is merely not to incur displeasure. But the moment a man proposes to himself to please God, by a duty, or by a prayer, or by a temper, or by an act of self-denial, he sees at once how it ought to be done. He feels instinctively that nothing can please, which is not, in some way, *intended* to please. And if he must confess that he has no *wish* to please God, he surely can no longer give himself credit for possessing any principle or spark of grace. For, its great principle being love to God, and its least spark being a desire to be loved by God, both are utterly wanting where there is no wish to please Him. We neither love any one, nor desire to be loved by any one, whom we are unwilling to please. All human love both discovers and proves itself by attempts to please.

‘When the work of grace is placed in this light, any man can judge, at once, whether he be a subject of it, or not; because every man knows well, whether he tries to please God, or not. And the man who has never tried, and has no inclination to try, must feel that it would be madness in him to think himself safe, or even in the way of salvation.’ pp. 25, 26.

We must find room for one passage more, taken from the Essay on ‘pleasing God by the application of money’. The whole of this

essay is admirable. We recommend it to all whom it concerns, and it concerns *all* in their degree, though some need its admonitions more than others. The following paragraphs, which constitute the commencement of the essay, introduce the subject in a novel and original form. They cannot fail to strike and arrest the attention.

‘When the Saviour says to us, “Except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven,” we feel the necessity, not only of a superior personal righteousness, but also, of being clothed with the righteousness of Christ. On this point, there is no indifference, or doubt, or evasion, on our part. But, how do we feel and act when our Lord speaks thus, “I SAY UNTO YOU, make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations?” This injunction, if less plain than the former, is equally authoritative; but not equally regarded.

‘Again, when the Saviour speaks thus: “Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God,” we not only do not “marvel,” but set ourselves to self-examination and fervent prayer. The necessity of a divine change is often remembered, and the marks of it anxiously sought after. We feel that it would be perilous, yea fatal, to overlook or evade a declaration so explicit and solemn. This is as it should be. But, how do we feel and act when the same high authority says, “*Lay up for yourselves treasures in heaven*”? Does this command lead to, or compel, any obedience? Is it as honestly and directly turned against *worldly-mindedness*, as his other commands are turned against self-righteousness and self-dependence? Have we any of that daily and deep fear of erring or failing in this matter, that we have in the matter of justification and regeneration? On these points, we feel it necessary to be serious, as well as *sound*. We are upon our guard here, lest any legal tendency of our own hearts, or any legal maxim of unsound doctrine, should betray us into a pharisaic spirit. Accordingly, no enemy of the Cross, and no despiser of the Spirit, can see their own image reflected in us. They never suspect that we feel as they do towards the gospel. This also is as it should be. But what impression do our spirit and conduct, in reference to earthly things, leave on the minds of worldly men? Are they unable to see their own image in our public character? Our deadness to the law, as a covenant of works, astonishes such men. Does our deadness to the *world* force itself on their notice at all? They would, of course, be surprised to meet us in a theatre, or at the card-table, or on the Sunday promenade: but, would it surprise them to find us on as full stretch after *gain* as they themselves are? Do they, can they feel, from our spirit in the business of life, that we are less attached to the world than they are?

‘These questions imply no suspicion of dishonest or doubtful transactions in business, and no censure on diligence or enterprise. Their sole bearing, here, is upon the Saviour’s command, “*Lay not up for yourselves treasures upon earth; but lay up for yourselves treasures*

in heaven ; and thus make unto yourselves friends, by your money, that when ye fail, they may receive you into everlasting habitations." Now, is there any thing we do, or try, in obedience to this express command of Christ? Were we ever afraid of error, or of unbelief, or of reluctance on this point? Have we ever tried to *please* God in this matter?

' Perhaps, we never studied it at all ; or not enough to affect the heart with its authority, as well as to inform the understanding with its meaning. This is common. I have been often asked, what is meant by making friends, through riches, who should welcome us into everlasting habitations? But I was never asked by any one, how he might best please God, or obey his Lord's will in this matter? It always seemed quite enough, and all that was wished for, if this passage (called curious) was explained agreeably to the analogy of faith, and in a natural manner. This has surprised me frequently ; especially, when the satisfaction expressed with the explanation, has been followed by a laughing reference to the want of *riches*. Were the disciples rich, when the Lord laid the injunction upon them? It was to "his disciples" that Jesus addressed the parable of the unjust steward, on which the command is founded. Luke xvi. 1. Now, we are, certainly, not poorer than they were ; for, whatever property or income any of them had before they were called, in obeying that call they "forsook all", to follow Christ. Whatever friends for eternity they made, must, therefore, have been made at a very *low* expense : so low, indeed, that no one could suspect that the converts won by apostolic money, were brought or bribed over to the faith of Christ. It is, in fact, the *glory* of the maxim, that it can be as well acted upon, and will often be most successful, in the hands of those who have but little to spare. The bounty of a rich man may defeat its own spiritual purpose ; but the benevolence of a poor man, whether shewn to win an impoverished sinner, or to help an afflicted saint, is sure to make the saint his friend for ever, and likely to make the sinner so.'

pp. 166—170.

"The God of Glory, or, a Guide to the Doubting", forms the last of the present series. The first two or three essays in this volume do not strike us as written with the Author's usual felicity and force. Perhaps, we had begun to expect too much from him, on account of the extraordinary merit of his previous productions. We must say, however, that, after advancing a little way, we found ourselves in the presence of the same 'Guide' by whom we had been before so pleasingly conducted. We cannot enter into an analysis of this volume, nor must we even venture upon any further extracts, as we have already, we fear, exceeded our limits.

The first of a new series of Guides, by the same Author, has just appeared, under the title of "Manly Piety", designed especially for young men. It was our first intention to include it in the present notice ; but, as it would be impossible to do it jus-

tice in a single paragraph, we shall defer adverting to it, till the series of which it is the commencement, shall be completed.

It would be hardly critically orthodox to part with an author without finding fault with something. Faults, of course, every man and every book must have; and these faults, it becomes us (also *of course*) to shew that we have ability to detect. We have spoken highly of Mr. Philip's productions, and we have spoken as we feel; believing them to be worthy of general acceptance, and to be adapted for extensive usefulness. We do not, however, think them perfect. The style, in general, is intentionally conversational; now and then, however, it descends a little too much. The volumes abound with pithy and pointed sentences, but occasionally they are made so by main force: the point or antithesis is obtained by what is strained and unnatural. The greatest blemish, however, is the incessant *alliteration* in which the Writer indulges. Some of his sentences, constructed on this principle, are felicitous and striking; but he recurs to it far too frequently to be either gratifying to his readers or creditable to his taste. These are all, we admit, minor matters; yet, they are worth attending to, on the part of one whose writings constitute so admirable and *portable* a system of experimental and practical divinity. There are a few expressions, in one or two of his prefaces, which we could wish had been omitted. It may be fastidiousness, but we do not like them. To an unfriendly eye, they might suggest the suspicion, that Mr. P. was afraid lest some persons might think that the publication of little books was a "line of things" somewhat beneath him, and that his adherence to it needed an apology. Let him feel satisfied that he is "serving his generation", and serving it well. His volumes are small, but their excellences are such as confer upon them dignity and importance. Their Author is probably a greater benefactor to his species, than if he had presented it with larger and more learned productions.

Art. VI. *Familiar Letters and Miscellaneous Papers of Benjamin Franklin*; now for the first Time published. Edited by Jared Sparks, Author of "The Life of Gouverneur Morris", &c. &c. With Explanatory Notes. 12mo. pp. xvi. 295. London, (Jackson and Walford,) 1833.

THE object of the American Editor, in publishing these domestic letters, is to exhibit the private character of Franklin under a more favourable aspect than it wears to those who are acquainted with him only as a political economist and philosopher.

We have here the records of a correspondence with different persons for nearly half a century; and we perceive from beginning to end

a lively and continued interest in his early friendships, undiminished by time, unaltered by circumstances. Nor will it be easy to find in any letters of the like description, stronger evidences of kindness, sympathy, and all the traits of a truly amiable character and affectionate temper.'

The miscellaneous papers are of another cast, indicating the political opinions of Franklin at an important crisis, and 'affording triumphant proofs of his patriotism at a time when it has suited the purpose of enemies to represent him as having been a wavering friend, if not a secret foe, to the cause of his country.'

As illustrations of the character of so distinguished an actor in the American Revolution, these papers possess an interest which would not otherwise attach to them. On this side of the Atlantic, the vindication they afford of Franklin's private honesty, fidelity, and patriotism, was, however, scarcely required, as the suspicions alluded to are confined, we apprehend, to his own countrymen. Nor will the Letters be read here with equal interest, and many of them might have been omitted in the reprint without any loss to the reader. We select the following as strongly indicative of the Writer's good sense and amiable feeling.

'TO MISS STEVENSON.

' October, 1768.

' I see very clearly the unhappiness of your situation, and that it does not arise from any fault in you. I pity you most sincerely. I should not, however, have thought of giving you advice on this occasion, if you had not requested it, believing, as I do, that your own good sense is more than sufficient to direct you in every point of duty to others and yourself. If, then, I should advise you to any thing that may be contrary to your own opinion, do not imagine that I shall condemn you, if you do not follow such advice. I shall only think, that, from a better acquaintance with circumstances, you form a better judgment of what is fit for you to do.

' Now I conceive with you, that ———, both from her affection to you, and from the long habit of having you with her, would really be miserable without you. Her temper, perhaps, was never of the best; and when that is the case, age seldom mends it. Much of her unhappiness must arise from thence; and since wrong turns of mind, when confirmed by time, are almost as little in our power to cure, as those of the body, I think with you, that her case is a compassionate one.

' If she had, though by her own imprudence, brought on herself any grievous sickness, I know you would think it your duty to attend and nurse her with filial tenderness, even were your own health to be endangered by it. Your apprehension, therefore, is right, that it may be your duty to live with her, though inconsistent with your happiness and your interest; but this can only mean present interest, and present happiness; for I think your future, greater, and more lasting interest and happiness will arise from the reflection, that you have done your

duty, and from the high rank you will ever hold in the esteem of all that know you, for having persevered in doing that duty, under so many and great discouragements.

‘My advice, then, must be, that you return to her as soon as the time proposed for your visit is expired; and that you continue, by every means in your power, to make the remainder of her days as comfortable to her as possible. Invent amusements for her; be pleased when she accepts of them, and patient when she, perhaps peevishly, rejects them. I know this is hard, but I think you are equal to it; not from any servility of temper, but from abundant goodness. In the mean time, all your friends, sensible of your present uncomfortable situation, should endeavour to ease your burthen, by acting in concert with you, and to give her as many opportunities as possible of enjoying the pleasures of society for your sake.

‘Nothing is more apt to sour the temper of aged people, than the apprehension that they are neglected; and they are extremely apt to entertain such suspicions. It was therefore that I proposed asking her to be of our late party; but, your mother disliking it, the motion was dropped, as some others have been, by my too great easiness, contrary to my judgement. Not but that I was sensible her being with us might have lessened our pleasure, but I hoped it might have prevented you some pain.

‘In fine, nothing can contribute to true happiness, that it is inconsistent with duty; nor can a course of action, conformable to it, be finally without an ample reward. For God governs, and he is good. I pray him to direct you; and, indeed, you will never be without his direction, if you humbly ask it, and shew yourself always ready to obey it.

‘Farewell, *my* dear friend, and believe me ever sincerely and affectionately *yours*,

‘B. FRANKLIN.’

We are tempted to make room for another, which, by its ease and playfulness, reminds us of the epistolary style of Cowper.

‘TO MISS CATHERINE RAY.

‘Philadelphia, 11 September, 1755.

‘Begone, business, for an hour at least, and let me chat a little with my Katy.

‘I have now before me, my dear girl, three of your favours, viz. of March the 3d, March the 30th, and May the 1st. The first I received just before I set out on a long journey, and the others while I was on that journey, which held me near six weeks. Since my return, I have been in such a perpetual hurry of public affairs of various kinds, as renders it impracticable for me to keep up my private correspondences, even those that afforded me the greatest pleasure.

‘You ask in your last, how I do, and what I am doing, and whether every body loves me yet, and why I make them do so.

‘In regard to the first, I can say, thanks to God, that I do not remember I was ever better. I still relish all the pleasures of life, that a

temperate man can in reason desire, and through favour I have them all in my power. This happy situation shall continue as long as God pleases, who knows what is best for his creatures, and I hope will enable me to bear with patience and dutiful submission any change he may think fit to make that is less agreeable. As to the second question, I must confess (but don't you be jealous), that many more people love me now, than ever did before; for since I saw you, I have been enabled to do some general services to the country, and to the army, for which both have thanked and praised me, and say they love me. They say so, as you used to do; and if I were to ask any favours of them, they would, perhaps, as readily refuse me; so that I find little real advantage in being loved, but it pleases my humour.

' Now it is near four months since I have been favoured with a single line from you; but I will not be angry with you, because it is my fault. I ran in debt to you three or four letters, and as I did not pay, you would not trust me any more, and you had some reason. But, believe me, I am honest, and though I should never make equal returns, you shall see I will keep fair accounts. Equal returns I can never make, though I should write to you by every post; for the pleasure I receive from one of yours, is more than you can have from two of mine. The small news, the domestic occurrences among our friends, the natural pictures you draw of persons, the sensible observations and reflections you make, and the easy, chatty manner in which you express every thing, all contribute to heighten the pleasure; and the more, as they remind me of those hours and miles that we talked away so agreeably, even in a winter journey, a wrong road, and a soaking shower.

' I long to hear whether you have continued ever since in that monastery; or have broke into the world again, doing pretty mischief; how the lady Wards do, and how many of them are married, or about it; what is become of Mr. B. and Mr. L., and what the state of your heart is at this instant? But that, perhaps, I ought not to know; and, therefore, I will not conjure, as you sometimes say I do. If I could conjure, it should be to know what was that *oddest question about me that ever was thought of*, which you tell me a lady had just sent to ask you.

' I commend your prudent resolutions, in the article of granting favours to lovers. But if I were courting you, I could not heartily approve such conduct. I should even be malicious enough to say, you were too *knowing*, and tell you the old story of the Girl and the Miller. I enclose you the songs you write for, and with them your Spanish letter with a translation. I honour that honest Spaniard for loving you. It shewed the goodness of his taste and judgement. But you must forget him, and bless some worthy young Englishman.

' You have spun a long thread, five thousand and twenty-two yards. It will reach almost from Rhode Island hither. I wish I had hold of one end of it, to pull you to me. But you would rather break it than come. The cords of love and friendship are longer and stronger, and in time past have drawn me further; even back from England to Philadelphia. I guess that some of the same kind will one day draw you out of that Island.

' I was extremely pleased with the ——— you sent me. The

Irish people, who have seen it, say it is the right sort; but I cannot learn that we have any thing like it here.

'The cheeses, particularly one of them, were excellent. All our friends have tasted it, and all agree that it exceeds any English cheese they ever tasted.

'Mrs. Franklin was very proud that a young lady should have so much regard for her old husband, as to send him such a present. We talk of you every time it comes to table. She is sure you are a sensible girl, and a notable housewife, and talks of bequeathing me to you as a legacy; but I ought to wish you a better, and hope she will live these hundred years; for we are grown old together, and if she has any faults, I am so used to them that I don't perceive them; as the song says:

"Some faults we have, and so may my Joan,
But then they're exceedingly small;
And now I'm used to 'em, they're just like my own,
I scarcely can see them at all,
My dear Friends,
I scarcely can see them at all."

'Indeed, I begin to think she has none, as I think of you. And since she is willing I should love you, as much as you are willing to be loved by me, let us join in wishing the old lady a long life and a happy.

'With her respectful compliments to you, to your good mother and sisters, present mine, though unknown, and believe me to be, dear girl,

'Your affectionate friend, and humble servant,

'B. FRANKLIN.

'P. S. Sally says, "Papa, my love to Miss Katy."—If it was not quite unreasonable, I should desire you to write to me every post, whether you hear from me or not. As to your spelling, don't let those laughing girls put you out of conceit with it. 'Tis the best in the world, for every letter of it stands for something.'

The miscellaneous papers would supply us with an ample text for a long political discussion, were this a convenient occasion for entering upon such high matters as the nature of sovereignty, the power of the Crown, the political relation of the Colonies to the mother empire, &c. &c. We shall, however, transcribe a few paragraphs, conveying Franklin's political tenets on these points, which some of our readers may learn with surprise.

'The *sovereignty of the Crown*, I understand. The *sovereignty of the British legislature, out of Britain*, I do not understand.'* p. 223.

'I am a subject of the Crown of Great Britain,—have ever been a loyal one,—have partaken of its favours. . . . I am over here to solicit, in behalf of my colony, a closer communication with the Crown.' p. 224.

'The people of the mother country are *subjects*, not *governors*. The King only is sovereign in both countries.' p. 228.

'Writers against the colonies all bewilder themselves by supposing

* See on this equivocal term, sovereignty, *Ecler. Rev.* for June 1833, (Vol. IX.) pp. 480—482.

the colonies within the realm; which is not the case, nor ever was. This, then, is the *spirit* of the constitution, that taxes shall not be laid without the consent of those to be taxed. As the Americans are *without* the realm, and not of the jurisdiction of Parliament, the spirit of the British constitution dictates, that they should be taxed only by *their own* representatives, as the English are by theirs.

'This (Dean Tucker's) position supposes, that Englishmen can never be out of the jurisdiction of Parliament. It may as well be said, that, wherever an Englishman resides, that country is England. While an Englishman resides in England, he is undoubtedly subject to its laws. If he goes into a foreign country, he is subject to the laws and government he finds there. If he finds no government there, he is subject to none, till he and his companions, if he has any, make laws for themselves. And this was the case of the first settlers in America. Otherwise, and if they carried the English laws and power of Parliament with them, what advantage could the Puritans propose to themselves by going, since they would have been as subject to bishops, spiritual courts, tithes, and statutes relating to the church, in America as in England? Can the Dean, on his principles, tell how it happens, that those laws, the game acts, the statutes for labourers, and an infinity of others, made before and since the emigration, are not in force in America, nor ever were? The colonies carried no laws with them; they carried only a power of making laws, or of adopting such parts of the English law, or of any other law, as they should think suitable to their circumstances. The first settlers of Connecticut, for instance, at their first meeting in that country, finding themselves out of all jurisdiction of other governments, resolved and enacted, that, till a code of laws should be prepared and agreed to, they would be governed by *the law of Moses* as contained in the Old Testament. If the first settlers had no right to expect a better constitution than the English, what fools were they for going over, to encounter all the hardships and perils of new settlements in a wilderness! The American settlers needed no *exemption* from the power of *Parliament*: they were necessarily exempted, as soon as they landed out of its jurisdiction.

'Is it not a just prerogative of the Crown, to give the subjects leave to settle in a foreign country, if they think it necessary to ask such leave? Was the Parliament at all considered, or consulted, in making those first settlements? Or did any lawyer then think it necessary? Parliament had not even pretended to such a right. But, since the royal faith was pledged by the King for himself and his successors, how can any succeeding King, without violating that faith, ever give his assent to an act of Parliament for such taxation? *

'The Americans are by their constitution provided with a representation, and therefore need not desire any in the British Parliament.' pp. 232—237.

'Writers on this subject often confuse themselves with the idea,

* It is curious to find Franklin at this period recognizing the hereditary principle so far as to contend that a king could bind his successors.

that all the King's dominions make one state ; which they do not, nor ever did since the conquest. Our kings have ever had dominions not subject to the English Parliament. At first, the provinces of France, of which Jersey and Guernsey remain, always governed by their own laws, appealing to the King in council only, and not to our courts or the House of Lords. Scotland was in the same situation before the Union. It had the same King, but a separate Parliament ; and the Parliament of England had no jurisdiction over it. Ireland the same in truth, though the British Parliament has *usurped* a dominion over it. The colonies were originally settled on the idea of such extrinsic dominions of the King, and of the King only. Hanover is now such a dominion. Their only bond of union is the King.'

pp. 252, 3.

' Here appears the excellency of the invention of colony government by separate independent legislatures : by this means, the remotest parts of a great empire may be as well governed as the centre ; misrule, oppressions of proconsuls, and discontents and rebellions thence arising, being prevented. By this means, the power of a king may be extended without inconvenience over territories of any dimensions, how great soever. *America was thus happily governed in all its different and remote settlements, by the Crown and their own Assemblies,* till the new politics took place, of governing it by one Parliament, which have not succeeded, and never will.' pp. 252, 3.

' *The arbitrary government of a single person is more eligible than the arbitrary government of a body of men.* A single man may be afraid or ashamed of doing injustice : a body is never either the one or the other, if it is strong enough. It cannot apprehend assassination ; and, by dividing the shame among them, it is so little apiece that no one minds it.' p. 254.

' I am surprised that a writer who, in other respects, appears often very reasonable, should talk of *our* sovereignty over the colonies ! *as if every individual in England was a part of a sovereign over America !** The king is the sovereign of all America is *not* part of the dominions of *England*, but of *the king's dominion*. England is a dominion itself, and has no dominions.' p. 254.

These constitutional doctrines harmonize but ill either with American republicanism, or with English radicalism. The power of the Crown has become a phrase almost obsolete, since, in this country, government by the prerogative has to so great an extent been merged in government by parliament. It seems forgotten, to how large a portion of the British dominions the representation contained in the above extracts will still strictly apply. The subject is uninviting and unpopular, but is highly deserving of a more than superficial consideration.

Arguments similar to those employed by Franklin, have been adduced by the advocates of Slavery, to shew the injustice of

* Does not this shew the absurdity of the favourite American notion of the sovereignty of the people ?

Parliamentary interference with the West India Colonies. Although the cases are by no means parallel in all respects, we must concede, that the arguments of the Colonists have not been fully and fairly met. The points of difference are, indeed, most striking. The West India Colonies are garrisoned and protected, at the expense of this country, by British troops: the North American Colonies were not. The West India Colonies *have* claimed to be represented in the British Parliament, and have actually exercised a powerful influence over the House of Commons by the number of members returned in the West India interest: this was not the case with the Americans. The British Parliament has never claimed the right of *taxing* the West India colonies,—the usurpation of which the Americans complained; whereas the people of England have been grievously taxed, to protect and perpetuate the West India monopoly. The right of the British Parliament to legislate for the West India Colonies, has, we conceive, grown out of the fiscal burdens which the West India monopoly has entailed upon the people of England. Withdraw the British troops from Jamaica, repeal the restrictions and bounties which exclude the sugars grown by free labour, annihilate the West India monopoly, and then, for our own parts, we shall readily admit, that the inhabitants of the chartered colonies will have a moral claim as well as a legal right to be governed by ‘the Crown and their own assemblies.’ Nevertheless, if the negroes should in that case rise, and conquer the island of Jamaica, they will have the best right in the world to hold it.

Art. VII. *Ecclesiastical Lectures*; or, a Series of Discourses on Subjects connected with Nonconformity. By John Sibree. 12mo. Second Edition. pp. 310. Price 5s. London, 1831.

THIS volume, like most of the publications in defence of Dissent, appears to have been called for by the intolerant and arrogant assumptions and aggressive spirit of the endowed order. In the first lecture, Mr. Sibree thus meets the question which he supposes to be put to him, ‘Why do you take up the ‘subject of Nonconformity?’

‘I answer, that I have been induced to do so, because this topic has been brought before the inhabitants of this city, in such a way, as to constrain them to examine their principles. You all know that a set battery has been opened against the Dissenters, in certain quarters, for some months past. Both from the pulpit and the press, they have been represented and attacked as fanatics, sectarians, and schismatics; and their ministers described as “reverend artizans;” “unwashed artificers of schism;” and I know not what. The weapons of abuse, of sarcasm, and of ridicule, and indeed almost all other weapons, ex-

cept those of argument, of reason, and of scripture, have been employed against them. The Bible Society, the Society for promoting Christianity among the Jews, the Tract Society, Missionary Societies, and the recently projected Infant School, founded on Catholic and Anti-Sectarian principles, and all persons who support these institutions, have been misrepresented, condemned, and anathematized; and thus the harmony of the peaceful inhabitants of our city has been disturbed; "strifes about words" have been engendered; and a party spirit created; and the message periodically brought to the sanctuary, has been any thing but that which angels delivered on the plains of Bethlehem,—*"Glory to God in the highest; peace on earth; good will toward men!"* We have been reminded rather of the object and manner of the intended visit of the disciple of Gamaliel to Damascus.

'To the members of my own congregation I can appeal, that I am not in the habit of delivering discourses on the subject of Dissent. Though I have exercised my ministry in this place upwards of ten years, I have not, during the whole of that period, brought the general principles of Nonconformity before my hearers. This, some will say, was wisdom, prudence, charity, liberality. But I doubt it. I covet not the commendation; for I am more than ever convinced of the great importance of entertaining and propagating correct views of the constitution of the Church of Christ. I am more firmly persuaded than ever, that the diffusion and the very existence of pure Christianity in the earth, are essentially connected with the grand principles of Protestant Nonconformity; and that Christianity will never recover its primitive glory, and beauty, and usefulness, until these principles universally prevail. Let me exhort you then, my brethren, still to maintain your principles with firmness; and while you "prove all things," to "hold fast that which is good." It has been contended, that it is but of little moment what views we entertain of the constitution of the Church, or, whether we are Catholics, Churchmen, or Dissenters, if we are but personally interested in Him who is its foundation; that it matters little whether the Church is connected with the State, or is preserved in its pure, original, independent form, provided we are sincere in the cultivation of its spirit, and diligent in the exhibition of its truths. But from such a sentiment we are constrained to withhold our assent. It betrays a laxity of principle, which cannot be too seriously deprecated; and opens a door through which innumerable evils may find their way into the Church of Christ. If then we are his true followers; if we reverence his authority, are jealous of his honour, and are concerned for the purity and prosperity of his Church, we shall pay a serious regard to his own solemn declaration, contained in my text, *"My kingdom is not of this world."*

pp. 9—11.

We must certainly express a decided opinion, that it is the bounden duty of every Christian minister to take a fitting opportunity of instructing his flock into *all* the principles which regulate our faith and practice. Dissenting ministers are bound to justify their practice by the explicit announcement of their principles; and some of the points at least which are treated in

these Lectures, are of that importance which renders it a serious omission of duty when they are not distinctly brought before a congregation. The way in which they should be treated must depend, of course, greatly upon circumstances. A polemical style is to be deprecated, when controversy is not provoked; but a reply to calumnious attack must needs be polemical. The circumstances under which these Lectures were called forth, appear fully to justify Mr. Sibree in faithfully laying open those unreformed errors and pernicious doctrines of the Church of England which still exert so fatal an influence on the minds of the vulgar. There is too much truth in the following representation, although something might be said on the other side.

‘Too long and too generally have Dissenters been silent and indifferent on this important subject. They have been too much influenced by the fear of man. They have been scared from their duty on this point, by the apprehension of subjecting themselves to the reproach of bigotry and uncharitableness. They have seen destructive errors substituted for saving truths; popish superstitions for spiritual worship; the doctrines and traditions of men, for the commandments and ordinances of God; and have either winked at these evils, or have only sighed over them in secret. In their attention to the weightier matters of revealed religion, they have been chargeable with a considerable degree of culpable neglect respecting those topics which relate to the constitution, the order and discipline of the Church of Christ. The consequence has been, that many have been induced to believe that the subject is left at large in the New Testament, and that no kind of importance is attached to it.

‘Several causes have tended to produce this indifference, and laxity of opinion; but we conceive it has been principally occasioned by a mistaken notion of the true nature of Christian charity and liberality. The various religious and benevolent institutions, which are the ornament and glory of our land, having been, for the most part, founded on catholic principles, have produced a coalition among different denominations of Christians, and have brought Episcopalians and Dissenters into closer connection than in former times. The result has been, that while a greater spirit of union has been created between the laity in the Church of England, and the laity in Dissenting Churches, many of the Evangelical Clergy, fearing lest their orthodoxy as Churchmen should be suspected by their connection with Dissenters, have become more rigid, and less truly catholic; and Dissenting Ministers, in many instances, apprehensive that their charity as Christians might be questioned, have become less rigid and more latitudinarian. Thus the Clergyman has become a higher Churchman, and the Dissenting Minister a lower and laxer Nonconformist. Sacrifices and concessions have been made; but by whom? Not by the Episcopalian, but by the Dissenter. It cannot be denied, that since the establishment of the British and Foreign Bible Society, after all that has been said of the unity that it has promoted among Christians in general, (of which I do not for a moment doubt, and in which I most cordially rejoice,)

there has been far less *real* union and spiritual fellowship between the clergy and dissenting ministers, than existed previously to the establishment of that Institution. What liberal Christian can refer to the history of such men as the late Grimshaw, and Newton, and Scott, and Robinson, and Eyre, and Simpson, and Cecil,—and the late Pearce, and Fuller, and Ryland, and Kingsbury, and Bull, and Townsend, and observe the fraternal fellowship they cultivated, and the epistolary correspondence they maintained, and not feel his spirit refreshed, and exclaim, “Behold how good, and how pleasant it is, for brethren to dwell together in unity!” And yet these Dissenting Ministers, who thus lived in sweet and spiritual harmony with their Episcopalian brethren, were not less enlightened, and firm, and conscientious, than their successors, and did not hesitate to avow their sentiments as Nonconformists. It is true that the Episcopalian and Dissenting Clergy do now hold fellowship with each other; but with a few singularly happy exceptions, it does not extend beyond committee rooms, platforms, and public meetings. At this point the Clergyman leaves “his dear brother,” simply because he is a Dissenter. A frozen and ceremonious civility only is manifested on other occasions. As the number of the Evangelical Clergy has increased, so in proportion have they abandoned the society of Dissenting Ministers. What then have the latter gained by their concessions, by their liberality, or rather by the sacrifice of their Protestant principles? Ah! “Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows; and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.” Let us remember that “charity rejoiceth in the *truth* ;” and that he who in the spirit of love, maintains the truth in all its branches, and honours the truth, shall himself be honoured, and “find favour both with God, and with man.”

‘Let it, however, once for all be observed, that as long as an Established Church exists in this land; as long as one class of religionists is favoured, endowed, and enriched by the State, to the exclusion, the disparagement, and impoverishment of all others; as long as the magistrate threatens the Dissenter with the confiscation of his property, unless he violate his conscience in support of a system which he considers to be antisciptural, it is impossible that Bible Societies, or any other Institutions, however excellent in their principles, and useful in their operations, can effect a perfect and general reconciliation between the Church and Dissent. There must be pride, *hauteur*, and self-exultation on the one hand; and there necessarily will be a feeling of discontent, and a consciousness of injury to the rights of conscience and property, on the other. We consider, therefore, that it is only by clearly, boldly, and extensively propagating our principles,—particularly those which relate to the dissolution of the Church and State,—that pure brotherly love will ever be universally promoted, and permanently preserved, between the Episcopalian and the Dissenter.’

pp. 262, 5.

Clearly, boldly and extensively, let it be done,—so that it be piously, kindly, and in the spirit of truth. But how difficult is

this! Who writes to win his adversary? Not, for the most part, either the advocate or the assailant of establishments or episcopacy. Each writes for his own party, and combats with poisoned weapons.

We do not intend this remark to apply to Mr. Sibree's performance, which is creditable alike to his information, his talents, and his piety. These Lectures must, we think, have produced a powerful impression in the delivery; and they place the strong points of Nonconformity in a very clear and advantageous light. We have noticed a few passages which might be open to criticism or cavil; but we can, upon the whole, cordially recommend the volume to our readers. We are pleased to observe that it has already reached a second edition, and we have to apologize for not bestowing upon it an earlier notice.

NOTICES.

Art. VIII.—*Alphabet of Botany*; for the Use of Beginners. By James Rennie, M.A. Professor of Zoology, King's College, London. 18mo. pp. 123. Price 2s. 6d. London, 1833.

At what age the beginning is to be made, Mr. Rennie does not inform us. Probably, he did not contemplate its being seized upon with avidity by a young student of five years old. But such a case has happened to come under our observation; and although the said young botanist will, we suspect, find some difficulty in mastering this Alphabet at present, the ambition of doing so will ensure a diligent perusal. We must, however, add by way of explanation, that the example of some elder students, and the out-of-door discoveries made in the garden, meadow, lane, and wood, had previously awakened the aspirations after the scientific information which this nice little book promises to make easy to beginners. The present Alphabet is to be followed by the A. B. C. of Astronomy, Perspective, Geology, Zoology, &c. &c.; all which we venture to bespeak for our juvenile library.

Art. IX.—*Facts, not Fables*. By Charles Williams. 18mo. pp. xvi. 160. Cuts. London, 1833.

THE ingenious Author of "Art in Nature," (E. R. Vol. VII. p. 542) has thought, that 'if Fables are good, Facts must be better.' He has accordingly collected a variety of amusing facts from natural history, to each of which is annexed an Application, similar to what is usually appended to an apologue. A specimen or two will convey a sufficient idea of its merits. We have only to regret that

we cannot give one of the wood-cuts, which, of course, constitute half the attractiveness of the volume.

‘ THE WHITE OWL.

‘ ALL ARE DEPENDENT.

‘ Jenghis Khan, the founder of the empire of the Mongol and Calmuc Tartars, happened, with a small army, to be surprised and put to flight by his enemies. Compelled to seek concealment in a coppice, an owl settled on the bush beneath which he was hidden. This circumstance induced his pursuers not to search there, supposing that that bird would not perch where any man was concealed. The prince therefore escaped ; and thenceforth his countrymen held the white owl sacred, and every one wore a plume of its feathers on his head.

‘ APPLICATION.

‘ Despise no one—despise nothing. The meanest person—the meanest thing may one day be of great service ! Paper, for instance, is now manufactured very extensively by machinery, in all its stages ; and thus, instead of a single sheet being made by hand, a stream of paper is poured out, which would form a roll large enough to extend round the globe, if such a length were desirable. Its inventors, it is said, spent the enormous sum of 40,000*l.* in vain attempts to render the machine capable of determining the exact length of the roll ; and at last accomplished their object, at the suggestion of a by-stander, by a strap revolving on an axis, at a cost of *three shillings and sixpence.*

‘ The lowest are useful as well as the highest. If the rich benefit the poor, the poor labour for the rich. The king protects his subjects ; but “ the king is served by the labour of the field.” There is no such thing as independence, and he who says there is, only discovers his ignorance and pride.’ pp. 144—146.

‘ POMAREE.

‘ SELFISHNESS IS VEXATIOUS, PAINFUL, AND RUINOUS.

“ Pomaree, a New Zealand chief,” says Mr. Nicholas, “ had cast a longing eye upon a chisel belonging to one of the missionaries, and to obtain it he had brought some fish on board, which he presented to the owner of the chisel with so much apparent generosity and friendliness, that the other could not help considering it a gratuitous favour, and receiving it as such, told him he felt very grateful for his kindness. But Pomaree had no idea of any such disinterested liberality ; and as soon as the fish was eaten, he immediately demanded the chisel in return, which, however, was not granted, as it was a present much too valuable to be given away for so trifling a consideration. Incensed at the denial, the chief flew into a violent rage, and testified, by loud reproaches, how grievously he was provoked by the ill success of his project. He told the person, who very properly refused to comply

with his demand, that 'he was no good,' and that he would never again bring him any thing more. He attempted the same crafty experiment on another of our party, but this proved also equally abortive, the person being well aware of his character, and knowing that he would require from him ten times more than the worth of his pretended favour."

' APPLICATION.

' Selfishness should always be condemned ; as, in the case of Pomaree, it often issues in disappointment. It is said, that a man had a very large turnip, and that on making a present of it to the great man of the place, he very unexpectedly received for the curiosity five hundred crowns. A neighbour, on hearing this, thought that he should obtain a much larger sum if he presented a beautiful and rare pony ; but the great man, detecting his selfishness, said, " Give him the turnip, and tell him it cost me five hundred crowns." Selfishness is also painful. A greedy child may well be called a little miser, a name which shows that he to whom it is given is unhappy, as those must always be who do wrong. And then selfishness produces a variety of evils. Gluttony, falsehood, theft, are among its offspring, and by them many are disgraced and ruined.' pp. 141—143.

' TO CORRESPONDENTS.

MR. CHILD's first communication was already in type, when his second letter reached us. Not being able to make room for the whole, we have thought it better to defer the insertion of both documents till our next Number.

ART. X. LITERARY INTELLIGENCE.

In the press, Sermons on various Subjects. By Samuel Warren, LL.D. In 1 vol. 12mo.

In the press, Dialogues, Moral and Scientific : intended principally for Young Persons connected with Wesleyan Sunday Schools. In 1 thick vol. Royal 18mo.

In the press, The Biographical Record : or, Sketches of the Lives, Experience, and happy Deaths of Members of the Wesleyan Society, in the Salisbury Circuit. By James Dredge.—In 1 vol. 12mo.

In the press, Travels and Researches in Caffraria : describing the Character, Customs, and Moral Condition of the Tribes inhabiting that Portion of Southern Africa : with Historical and Topographical

Remarks illustrative of the State and Prospects of the British Settlement in its Borders, the Introduction of Christianity, and the Progress of Civilization. By Stephen Kay, Corresponding Member of the South African Institution, &c. In 1 thick vol. 12mo.

In the press, Two Letters on Tithes and Corn Laws. Addressed to William Duncombe, M.P. By Thomas Mease.

In September will be published, Biographical Notices and Remains of Alphonso H. Holyfield, for several years a clerk in the office of the London Missionary Society. Compiled and Edited by the Assistant Secretary of that Institution.

In a few days will be published, A Collection of Tunes; comprising the most approved Standard, with a great variety of original, Compositions; adapted to the Hymns in use by the Wesleyan Methodist Societies; arranged in Classes; and designed for Choirs and Congregations, generally, by Thomas Hawkes, of Williton, Somerset, Land Agent and Surveyor. The whole revised and corrected by Mr. George Gay, Organist of Corsham Chapel, Wilts, Author of "Fifty Psalm and Hymn Tunes, seven Set Pieces, and a Canon," (in one volume,) and several Anthems on loose sheets.

Europe; a Political Sketch, and other Poems, by Mr. C. O. Apperley, will be published in a few days.

The Editors of the excellent little work entitled, "The Parent's Cabinet of Amusement and Instruction" have just completed the second volume, comprising the last six monthly numbers.

The first Volume of a most splendid Library of Natural History will appear in a few days, under the Title of The Natural History Miscellany. Each volume will be the size of the Waverley Series, and will contain, for the trifling sum of Six Shillings, *Thirty Six* beautifully Coloured Plates, with descriptive Letter Press. Sir Thomas Dick Lauder, Captain Brown, and J. B. Kidd, Esq. are the joint Conductors of this excellent work, assisted by the first Artists in the Kingdom. Such combined talent cannot fail of securing extensive popularity for the publication.

The excellent system of Arithmetic which has been practised with so much success in Merchant Taylors' School, is now to be published for general use. Amongst the objects attained in this little work, is a judicious abridgement of the labour of teaching and learning each portion of this necessary branch of education.

In the press, The Philosophical Rambler, or Observations, Reflections, and Adventures of a Pedestrian Tourist through France and Italy.

In the press, A second edition of Ollivant's Analysis of the Text of the History of Joseph, upon the principles of Professor Lee's Hebrew Grammar, and adapted to the second edition of it, for the use of students.

In the press, Fisher's Drawing Room Scrap Book for 1834, containing thirty-six highly finished Plates, with Poems, by L. E. L., bound in a novel and handsome style, will be published during October: about twenty of the views in this favourite and esteemed Annual, will consist of Indian subjects, presenting an Elegant Oriental Landscape Album.

Just ready, Stuart's Commentary on the Hebrews, re-published under the superintendence of Dr. Henderson. One Vol. 8vo., price 14s., uniform with "Stuart's Commentary on the Romans."

A little book which has been often republished, but is at present scarce, entitled "A Present for an Apprentice," is now reprinting with additions from modern authors, and will soon appear.

"Counsels and Consolations for those in trouble and affliction," by Jonathan Farr, is reprinting from the American edition, and may be expected at the beginning of September.

ART. XI. WORKS RECENTLY PUBLISHED.

MISCELLANEOUS.

Dramatic Scenes from Real Life. By Lady Morgan. In two vols. post 8vo.

England and the English. By E. L. Bulwer, Esq. M.P. Author of "Pelham," "Eugene Aram," &c. In 2 vols. post 8vo.

The Domestic Manners and Social Condition of the White, Coloured, and Negro Population of the West Indies. By Mrs. Carmichael, Five Years' Resident in St. Vincent's and Trinidad. In 2 vols. post 8vo., 21s.

Richard Baynes's Catalogue, 1833-4, comprising above 7000 Articles, in Various Languages and Classes of Literature, including the Extensive and Valuable Library of the late Rev. Dr. Bogue, also of Rev. J. Rees, and of a Clergyman, and various other Libraries recently purchased; the whole consisting of a Popular and Choice Collection of Theology, English, Scotch, and Foreign, containing the Works of the Reformers, Puritans, and most Eminent Professors of Theology, from all parts of the Continent; with History, Classics, Mathematics, Arts, Sciences, and all other classes, at the very Low Prices affixed. 8vo. 2s. 6d.

Tales from Chaucer in Prose. Designed chiefly for the Use of Young Persons. By Charles Cowden Clarke. 12mo. illustrated with fourteen wood Engravings, handsomely bound in cloth, 7s. 6d.

POLITICAL.

An Inquiry into the Navigation Laws,

and the Effects of their Alteration; with Tables of Shipping and Trade, compiled from Official Documents, 3s.

Statistics of France. The Government—Public Revenue from 1788 till 1832—Royal Mints—Bank—Agriculture—Manufactures—Shipping—Commerce—Royal Navy—Colonies—Courts of Law—Arrest for Debt—Jury—Crimes and Punishments—Prisons—Galleys—Public Press—The Argus—Napoleon and Talleyrand—History of the National Guard—Dramatic Authorship—Receipts of Theatres—Gaming Houses—Weights and Measures compared with those of England. By Lewis Goldsmith, author of the "Crimes of Cabinets," "The Secret History of the Cabinet of Buonaparte," &c. 8vo., 12s.

Old Bailey Experience. Demy 8vo. 12s.

Taxation of the British Empire, its Unequal Pressure on the Middle Ranks of Society; and the Necessity for a Revision of the Fiscal and Commercial Policy of the Country. By R. Montgomery Martin, 18mo. 5s.

Great Britain in 1833. By Baron D'Haussez, Ex-Minister of Marine under Charles X. In 2 vols. post 8vo.

THEOLOGY.

The Apostolical Commission—a Sermon delivered at the Cathedral Church of St. John, by Daniel, Lord Bishop of Calcutta, at an Ordination holden on Sunday, Jan. 6, 1833.